Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

It is with a feeling of devout gratitude to the Giver of all good that we record the reception from every quarter of the testimony of eye and ear witnesses as to the complete success of the General Conference of the Evangelical Alliance, held at New York, at the commencement of last month. It may be remembered that twice had our warm-hearted American brethren invited Christians of every nation—British Christians especially—to visit the New World, to confer with them on matters relating to the kingdom of God, and to partake of their hospitality. That invitation was first given six years ago, at the General Conference of the Evangelical Alliance, held at Amsterdam, in August, 1867.* The Conference was accordingly arranged to take place in 1869, and again in 1870. There were insuperable difficulties in each instance, and postponement was inevitable. The discouragement was great, especially in the second case; and it was felt by some that if a third disappointment were to take place, the Conference might not meet at all in the United States. That it has been held and has been marked by such signal success, we account as of greater importance and as pregnant with more vital consequences than had ever been foreseen. We do not attempt in this place any review of the proceedings. In so far as our space will allow they appear, in part, in our subsequent pages. All that reaches us on the subject tends to confirm the truth of an observation which has already found public utterance, that this great Conference has been the most impressive demonstration of united Protestantism that has been held since Protestantism became a fact, and that its influence is likely to be far more permanent than that of the late Council of the Vatican.

The conflict between the kingly and the priestly power of which Germany is now the scene, has been intensified in interest by the correspondence between the Emperor William and the Pope. Church and State have, as in the middle ages, been contending for the mastery, and now the heads on either side have spoken. In the principles at issue in the strife we see revived those rival claims of the civil and the ecclesiastical supremacy which, in pre-Reformation days, shook Europe to its centre. Divine right is asserted by both the parties to the present controversy. Throughout the recent agitations the Roman Catholic prelates and clergy, in their open defiance of the laws, have pleaded their duty to the Church as the ground of their resistance to the State, and the higher obligations of religion as compelling their disobedience to the less sacred requirements of secular authority. In their assumption of this attitude, they represent themselves as persecuted and oppressed—as sufferers for conscience' sake—and would fain that men should regard them as exemplifying the spirit of the apostles when they affirmed that it was right to obey God rather than man! Such an attitude but ill becomes those who, when in close alliance with the

* The previous General Conferences were held in London, 1851; Paris, 1855; Berlin, 1857; and Geneva, 1861.

civil power, have ever used it as an engine of oppression, and, when certain of the co-operation of the State, have invariably sought its aid to stamp out all civil and religious liberty. The Pope, however, in his letter, justifies the position thus taken by the priesthood, and charges the Government of Prussia not only with persecution, but with a deliberate design to destroy the Roman Catholic religion. On the other hand, the Emperor accuses the Ultramontane party in Prussia of a conspiracy against the religious peace and independence of the empire, with fomenting dissensions and intrigues against the State, and with a criminal disregard of the laws. In unmistakable language, he asserts his own "divine right," and the duty of ecclesiastics, as of all other men, to yield obedience to secular authority. The letter has been much applauded, and with reason, although at the assumptions just referred to we may smile. When, as in Prussia, a Church like that of Rome, which claims "all baptized persons," not to say all living men, as belonging in some way or other to the Pope, receives the pay and the prestige of State connection, and avails itself of the resources which the wealth and influence thus obtained place at its disposal to bring the whole nation into spiritual bondage to pontifical authority, some restraint must be placed on its pretensions, and some check laid on its excesses by that civil power, which is responsible for the freedom of every Church within the realm, and for the peace and well-being of the whole community. In times past, the struggles of ambitious ecclesiastics against the power of the sovereign may, both in our own and other countries, have promoted incidentally the political freedom of the people; but it is probably still more true that the restraints placed on spiritual power and ambition by the interference of civil authority and law, as in Germany at present, have contributed far more extensively to that result.

The French National Assembly is to meet, it is said, on the 5th proximo, and its first action will decide whether or not the monarchy shall be restored. Speculation is rife as to the vote which may be given, but little is known beyond the fact that, on whichever side the majority may be, that majority will not be large. Parties, indeed, are so nearly balanced in the Chamber that the votes of a few unscrupulous and venal members, actuated by no patriotic motives or even by political convictions, but simply seeking their own sordid self-advancement, will probably suffice to turn the scale. In the hands of such men, for the present, lies, we fear, the future destiny of France. The less scrupulous of the Pretender's adherents openly avow this, and boast of the votes which, by a judicious expenditure of promises and money, they can buy. President Macmahon, moreover, declares that he will refuse any prolongation of the powers conferred on him by the Assembly. This decision of the President will, it is believed, hasten the expected crisis. Meanwhile, the petty persecutions of the Protestants in the rural districts, where Romanism rides rampant, continues unabated—a hopeful omen and foretaste of the "religious liberty" to be enjoyed in France when an Ultramontane and Legitimist Pretender shall be seated on the throne.

Spain still remains in its now normal condition of disorganization and disturbance. The Carlists, however, have sustained several reverses, and have been compelled to retreat from their previous position. The country is still harassed by their guerilla warfare; and in the south, the "Intransigentes" are yet a source of trouble. On the whole, however, the Spanish Government appears to be, in some measure, gaining both in material and moral power.

The Protestants labouring in "the centre of Catholicity" have made a distinguished convert; or rather, let us hope, a conversion has been effected in that

place by a higher power than that of man. On Sunday, September 28, Dr. Paul Grassi, Knight of the Order of SS. Maurice and Lazarus, Incumbent of S. Maria Maggiore, in Rome, was baptized by immersion at the Baptist Chapel, and then admitted to the Lord's Supper. The *Roma Evangelica* says :—

Don Grassi was a native of Rome, and from his youth was remarkable for his blameless life, always obtaining the good-will of the people and the approval of his superiors. His self-sacrifice as parish priest of Tarano obtained him the title of the Apostle of Sabina. In 1856 he displayed like zeal, and, when the Asiatic cholera broke out, nearly fell a victim, the people rescuing him from being drowned when attempting to cross a river (swollen with the rains) in his efforts to succour some outlying patients. In his letter, taking leave of the Roman Communion, he states that for many years he had had doubts as to the truth of the Roman system, seeing that its rites and ceremonies gave no peace to his soul. An acquaintance with the Bible proved to him that the Romish system was a denial of the truth of the Christian religion, and having found the truth, he felt he must give up all for the love of Christ. The following Sunday he explained his reasons for leaving, and besought the Romans not to turn to Luther or Calvin, or to any Reformer, but to Christ, and return to the glorious testimony of the Church of the Catacombs and of the martyrs of Rome. We are sorry to have to record that they have attempted to poison this noble Christian, as they endeavoured also to do by Hyacinthe when last in Rome. We notice this to mark the hostility this system always shows to light and to inquiry.

It is announced that the convert has since been summoned before the "Holy Roman Universal Court of Inquisition."

The Church Congress met this year at Bath. The attendance was more numerous than on any previous occasion. The issue of tickets amounted to nearly 6,500, being 1,400 more than the number taken last year at Leeds, until now regarded as the most influential meeting of the Congress. On the first three days meetings were held both at the Leeds Assembly Rooms and the Congress Hall, which were crowded to the full extent of their capacity. The Bishop of Bath and Wells presided, and in the various sections into which the Congress was divided, there were discussions upon almost every topic which, in the judgment of its members, had any bearing on the efficiency and well-being of the Church. Amongst the more prominent speakers were the Bishops of Manchester, Peterborough, and Oxford. Missions to the heathen, the connection between Church and State, the training of children, amusements and recreation for the working classes, retiring allowances for clergymen, and the best means of bringing the influence of the Church to bear upon the masses of the people, were amongst the most important subjects of debate. One of the most noteworthy features of the Congress was the presence of Sir Bartle Frere, at a large working men's meeting, and his appeal to the assembled working men to support the cause of foreign missions, not only as a Christian duty, but as a means of improving the temporal condition of the masses of the people, the hewers of wood and drawers of water in the heathen nations of the world. Another suggestive circumstance was the speech of the Bishop of Manchester at the same meeting, in which, alluding to the large attendance, he asserted that the working men of Bath realized the fact that the Church was something broader, deeper, and higher than any political party; that it was both Protestant and Catholic; and that the clergy ought not to be parcelled out into three divisions, labelled, respectively, High, Broad, and Low, but that every man's work should be judged of by itself. The same prelate, in a discussion on "the life of godliness," made some telling and forcible remarks on the injurious results of worldly habits and conformity in clergymen.

The autumnal assembly of the Congregational Union at Ipswich was attended by upwards of five hundred ministers and delegates. A practical address was delivered by the Chairman (the Rev. Eustace Conder, of Leeds) on the changes in reli-

gious thought within the period of the present generation. Amongst the subjects of discussion were the "interdependence" of the Independent churches, and the important influence on civil and religious freedom exercised by the two thousand congregations of which the denomination is composed. The autumnal session of the Baptist Union was held at Nottingham, the proceedings commencing with a missionary conference. The need of more missionaries and of larger funds, the subjects of Sunday-school education, of Ritualism, and of State Churches, occupied, among other topics, the attention of the Union.

Archbishop Manning has "pronounced" upon the conflict between the Church and State in Germany. The sermon in which his views are set forth is obviously a manifesto intended for the British nation, and is, in effect, a reply to the Emperor's epistle. Dr. Manning denies that the Roman Catholics have, in any sense, conspired against the Prussian Government. In proof of this, he refers to the services of Roman Catholic soldiers in the recent war. He also affirms that no legal proof has been adduced of any such conspiracy as is now laid to their account, and stigmatizes the accusation as indefinite and vague. He next asserts that the interference of the Government with the education of the priests, and their appointment to, or deprivation of, their benefices, is a direct attack upon the "Catholic" religion. To assail the independence of "the Church" in such matters, is, in Dr. Manning's eyes, to aim at its destruction. But were the Ultramontanes to renounce all claims upon the State save those of the free exercise of their religion, it is obvious that priests and prelates might enjoy, unchecked, the widest spiritual sway they could secure. Dr. Manning, indeed, affirms that his Church cares not for temporalities. The entire history of that Church belies the assertion. It is the greed of Rome after temporal power that makes its spiritual domination doubly dangerous, and necessitates, when the Church is united to the State, those repressive measures which priests regard as persecution. As to his denial of a Romish conspiracy, the Archbishop ignores the fact that the charge in question is not brought by the Emperor against the whole Roman Catholic body, but only against a powerful section of the clergy, backed by their superiors in office. Any reference to the military services of Romish laymen during the late war is absurd as an answer to such an accusation as this, and the demand for legal proof, in the face of public and notorious facts, would better become a special pleader than a professed servant of Him who is the very personification and embodiment of truth itself.

The death of Dr. Candlish has deprived the Free Church of Scotland of one of her most able leaders, and the Christian world of one of its most distinguished and laborious divines. Few men have done more, throughout an active public life, to serve his day and generation. A powerful preacher, he was also the author of several theological works of great merit, and the assiduous and devoted Principal of New College, Edinburgh, for eleven years. He had for some time been in failing health, the fatigues and anxieties of a most laborious career having thoroughly worn out his constitution. His condition, on the Sunday before his decease, was made the subject of special prayer in most of the churches in the Scottish capital. He will long be remembered as one of the prime movers, with Dr. Chalmers and other celebrated divines of the Church of Scotland, in the great non-intrusion agitation which led to the disruption of 1843, and the formation of the Free Church.

A GERMAN DIVINE'S THEOLOGICAL AUTOBIOGRAPHY.*

BY THE REV. PROFESSOR THOLUCK, D.D.

MANY a time countrymen of yours have asked me, both by word of mouth and by letter, what is the present state of Christianity and of Theology in Germany? Many a time this question has been repeated to me at our synods in Switzerland, Germany, Holland, France, and England, and many a time, though a comparatively short period had elapsed, I could only give the same answer, only pointing out some peculiarities of minor importance. Oh! my dearly beloved friends, if the grace of the Lord had granted me that privilege, rather than have sent you a kind of theological report, I would have spoken from heart to heart, in an assembly where I should have found Christian brethren who for many years past have been most cordially attached to me; and, although a foreigner, yet to many of you I should not have been a stranger—nay, some might consider me an old friend. Sincerely deploring, as I do, that I have been denied that gratification, I beg to express my thanks for your kindly allowing me to send to you a dear young friend as my deputy, and to use him as my mouthpiece for submitting to you a retrospective review of the development of German theology in this latter age.

It is the life of a theologian I am going to give a sketch of, the life of a man who, being thrown together with high and low, with kings, princes, ambassadors, scholars, and artists, has taken a part in all the ecclesiastical, the Christian, or sometimes rather un-Christian movements of his age that have been brought about in Germany, France, Switzerland, Holland, and Sweden. At one time I should hardly have thought that it would be Christian life and theology I should once plead for in my own country, or on the other side of the Atlantic. I grew up alienated from the Gospel, and was far from intending to devote myself to the study of divinity. On leaving the gymnasium, when, according to a German custom, I had to deliver an address on any subject I might select myself, I chose to lecture on the "superiority" of the Oriental world over the Christian. In my school days already I had applied myself to the study of Oriental languages. Thus it was that philology, more especially Oriental philology, became the centre of my course of reading at the university. I entered college after the French war, at a time when in Germany, particularly in Prussia, a new spirit of vital faith had been awakened, and had taken possession both of the Church and of theological science. Some slight traces of that revival might be discovered at Breslau, where I began studying; but more distinctly it was seen in Berlin that the Gospel was gaining ground in the higher circles, and was strenuously upheld by the Court. Thither I went in 1816 to continue my studies. I was introduced into some circles frequented by superior men, who made me acquainted with Christian faith and Christian life. Yet did I not give up my Oriental researches; but pursued them steadily, without thinking that I should ever pass over to the faculty of divinity. It was trials and afflictions that made me consider it the highest aim of a man's life to become a servant of Christ. In consequence of too hard work, I began spitting blood, and was obliged for more than a year to interrupt my preparatory studies for an academical chair. During this time my conscience suggested the question to me: Supposing the end of thy life had come, wouldst thou be able to exculpate thyself before Him who has given the knowledge of his Gospel, not only for promoting science, but that thou mightest lead others to the same blissful enlightenment that has been granted thee? Then I made a vow to God within my soul, that, if it pleased Him once more to restore me to health, I would devote myself to no other calling than a missionary's life in Eastern countries—a resolution I was chiefly induced to form by reading the life of

* Read before the General Conference of the Evangelical Alliance at New York, on the 3rd ult., by the Rev. Leopold Witte. (See p. 348.)

Martyn. Then it was that, having some connection with Sir George Rose, the English Ambassador at Berlin, I was encouraged to tender my services to the British and Foreign Bible Society, and was offered an agency for that society in Malta. Hoping that my still very delicate state of health would allow me to discharge the duties of my office, I was on the point of accepting, when it was made evident that the Lord designed me for a still higher vocation. A renewed attack of spitting blood forced me temporarily to renounce the calling I had fixed upon; but just then the Prussian Government inquired if I were inclined to accept an assistant Professorship in Hebrew and Oriental Literature on the occasion of Dr. De Wette having to resign his chair in the University of Berlin.

Thus I was unexpectedly removed into the faculty of divinity. About the same time my health was restored, and I may be allowed to say henceforward I adopted for my own life the famous motto of Count Zinzendorf: "I have but one passion, and that is He and He alone!" To bring back souls to Christ was from that time the daily—nay, the hourly—problem, as well as the joy of my life. The delivery of lectures on the Old and New Testaments, as well as on the literatures of the Orient and the Occident, the composition of critical treatises and of popular books of edification, but first of all the daily intercourse with the youth of the university, filled up every hour of my existence; and yet my thirst for gaining over souls remained unquenched. Every day I prayed to God that he might be pleased to call me to that place where, a hundred years before, August H. Francke had built his Orphan Asylum, and had, by his addresses, both from the pulpit and the chair, gathered a faithful community, teaching that the first stage on the way to the tree of knowledge was by the tree of life. What the yearning soul of the youth had prayed for was in store for the man; yet not till after a hard struggle. Having returned from travels to England and Holland, which the liberality of our Government had enabled me to undertake for scientific purposes, I was called upon to fill the chair of Prof. Knapp, at Halle, lately deceased. In spite of many sacrifices my heart had to make, I joyfully acceded to the proposal.

It would be out of place to give here a detailed account of all the theological schools that from the time of the Reformation had been founded within or based upon the German Church, and had contributed to bring about that state of things which I found existent when I removed to Halle. To the members of this assembly it is universally known how a lifeless orthodoxy had throughout the seventeenth century been predominant in German churches and universities; how Spener, that man of faith and inward Christian life, had grace to recall to piety a great many inhabitants of poor, devastated Germany, that had been the miserable theatre of the thirty years' war; how he gave rise to the celebrated school of the Pietists in Halle, whose influence within the time allotted to one generation revived the Court, the nobility, the clergy—nay, the whole Christian population. Nor are you, my dearly beloved brethren, ignorant of the fact that Pietism, wanting as it did a comprehensiveness of view, and renouncing the task of thoroughly penetrating and reviving the whole human life, was at length found inadequate to stand its ground against the fascinating influences of that bold school which goes by the name of "Aufklärung," and the votaries of which pretended to fathom the mysteries of the Christian faith by what they called common sense—that is to say, by short-sighted human understanding. Almost throughout the breadth of the country this tendency of Rationalism, as it was termed about the beginning of the present century, had taken an uncontested possession of the pulpits and academical chairs. Only some feeble boughs of the Pietism of an age gone by were still faintly growing, known by the name of "Supernaturalism;" and at Halle there had been one single man who, feebly, indeed, and secretly enough, dared to resist all-powerful Rationalism. I

allude to Prof. Knapp. Out of 900 students he had found five who, being revived by the aid of a Christian craftsman, believed in the divinity of Christ.

The body of the academical teachers, in agreement with the whole mass of the students, had sent to the Minister of State for Ecclesiastical Affairs a protest against my appointment to a professorship at Halle; but, notwitstanding all the difficulties I had to contend with, by the blessing of the Lord the number of the young believers in Christ increased from year to year. A new spirit had been awakened in Germany. The afflictions caused by the French war, the high example set by Frederick William III. and his royal household, the moral bankruptcy which beggarly Rationalism had undergone in genuine and upright minds, who wanted real comfort and no more phrases—heavenly realities, not earthly reasoning—all these forebodings of a change contributed to facilitate my position in Halle, and to bring a constantly increasing number of Christian students to the feet of the Lord. A colleague of mine, Prof. Wegscheider, had declared in one of his dogmatical books: "In rebus gravissimis ad religionem et honestatem pertinentibus convenire omnes gentes." Dr. Hase, a young theologian of the University of Jena, in his excellent and most important book, "Hutterus Redivivus," published in 1828, raised the objection that no one well read in history and philosophy would agree with that statement. The Halle Rationalist, withdrawing his assertion, changed the "omnes gentes" into "fere omnes gentes;" a very slight alteration indeed, by which, however, Rationalism, according to the ideas of students of divinity at Halle, got a terrible—nay, almost deadly blow.

Another element of higher importance contributed to discredit Rationalism. I mean the theological system of Schleiermacher, which the obsolete names of Rationalism and Spiritualism would not allow to be subsumed under themselves. A renewed examination of the real nature of religion had taught Schleiermacher that the traditional definitions did not come up to it. To him religion was the feeling of an absolute dependence on God within the Christian Church, a consciousness of sin and of the redemption of Christ, which had not been put forth prominently enough in any dogmatical system. All philosophical terms and definitions, all physical investigations, all theses whatever that could not be derived by strict inference from the profound feeling of sinfulness and the certainty of redemption, were excluded from the dogmatical system of Schleiermacher. The consequence of this was that a great many of such were now more for Christian piety, having felt an aversion to the incomprehensibilities of the old dogmatical system; while not a few among the orthodox Christians, slightly modifying their creed, began to take an intermediate position between the two contending parties—a position that found particular favour among the highest circles in Prussia. Although Schleiermacher continued to have his adversaries, among whom in the outset I was counted myself, yet it is due to him to own that his influence gradually made religion respected by scoffers.

The late king and his father, who both held moderate views on points of religion, likwise contributed not a little to revive Christian faith in their country. Frederick William III. called pious men to his Council, and entrusted others with the highest clerical offices. Being assisted by Altenstein, the Prussian Minister of State for Ecclesiastical Affairs; by his Adjutant, General von Witzleber, and other men of similar religious persuasions, he supported Christian associations, such as the Societies for the Propagation of the Gospel among the Jews and Heathen and the Bible Societies; he devoted himself to liturgical studies, with a view to reform the ritual of public worship, and promoted a variety of other interests of the Church. Still more countenance was given to Christian endeavours when he was succeeded by his greater and more talented son, Frederick William IV. His was not a faith of ancient orthodoxy, but of modern piety, nurtured partly by philosophical speculation, partly

by æsthetical pursuits. Of the same character were the religious views and feelings of his highest functionaries, particularly of his devoted personal friend, the Minister of State, Eichhorn, who also enjoyed the intimacy of Schleiermacher. It was not the orthodoxy of Hengstenberg, but a more liberal theology, that was particularly favoured by the late king, such as is cultivated in your Congregational schools. Ever since the year 1814, when John Sigismund, Elector of Brandenburg, adopted the Reformed Confession, instead of Lutheranism, which was the established religion of his country, our Prussian sovereigns, with their families, have always professed a spirit of toleration, and have, moreover, exerted themselves to effect a union of the several denominations of the Protestant Church. We may be allowed to say that, even among the Prussian people, the tendency to union has been constantly increasing since, in 1817, a United Evangelical Church became the Established Church of the country. A new epoch may be dated from the appearance of Hengstenberg and the publication of his *Evangelische Kirchenzeitung*, in 1829, inasmuch as it seems owing to his influence that the Orthodox party of the Church, who up to that period had been of a more gentle biblical character, gradually became more polemical and aggressive. Although that ecclesiastical journal often exceeded the proper limit of justice and moderation, yet it must be avowed—as it has been, even by so liberal a theologian as Prof. Hase, in Jena—that Prof. Hengstenberg's eminent talent as an editor made it the head paper of Germany, that concentrated and strengthened all the Christian elements. In the beginning, confessional quarrels were excluded altogether; but when the waves of the Lutheran flood were swelling and surging, Hengstenberg himself yielded to their force, and from 1844 the *Evangelische Kirchenzeitung*, without breaking with the United Church of Prussia, unfurled the banner of Lutheran Confessionalism, yet so as to give at the same time a considerable check to the Lutheran separation.

Let me now turn to the latter period of my life, some dewy evening hours of which I may still have to enjoy. In the third decennium of our century, the dominant power of one mind averted the thoughts of men from theology into the channel of philosophy, substituting for religious aims philosophical problems. In the year 1818 Hegel was called to a chair in Berlin University, and there began his philosophical lectures. You could hardly perceive any Christian tendencies either in his life or in his writings before the Berlin period. It was the atmosphere of the Prussian capital and the union with a pious wife that impregnated both his mind and his philosophical system with Christian principles. After his death the school of the founder divided into two distinct parties. A minority, with Goeschel for their leader, were faithful to the symbols of the Lutheran creed; while others, imbued as they were with the spirit of Spinoza, were hurried into downright pantheism by Strauss. For some time conservatism in point of religion was seconded by political conservation in the spirit of the Holy Alliance between Russia, Prussia, and Austria, and was supported in addition by the political absolutism of France under the Bourbons, until, in 1830, by the Revolution of July, Roman Catholic absolutism was broken to pieces. The victory gained by liberalism in politics prepared the way for the radical Hegelian school, first in Germany, and afterwards in Switzerland. But in theology the effect of these new tendencies was not so much to foment an antichristian philosophy as to give birth to a new school of historical criticism founded by Baur in Tubingen. In the outset this great Würtembergian scholar seems not to have been aware himself of the destructiveness of his principles; but when by slow degrees he lifted the veil that covered his negative position, it became evident that his system of Christianity, sweeping off even the slightest traces of the supernatural, was nothing more than a rationalistic product of dialectical deductions, which even plain history was bidden to obey. From Baur an arbitrary though often ingenious criticism has taken its rise,

that, having for its centre now the University of Zurich, has spread widest in the Swiss and Dutch Churches, and is more or less avowed by the so-called Protestanten-Verein in Germany.

In Prussia the powers of destruction were successfully subdued up to the day of the downfall of Mühler, late Prussian Minister of Public Worship. Seldom has a man been so depreciated by the public or been assailed with the same animosity by parties diametrically opposed to each other as this true and faithful servant of Christ. Towards the end of his administration both Rationalists of the Protestanten-Verein and Lutheran Confessionalists made a dead set at his person, and for some time it seemed impossible that the Establishment of the United Prussian Church could be kept up any longer, if he were intrusted with the conduct of public affairs. What a great majority had clamoured for was brought about at the beginning of the year 1872—Mühler was dismissed. It cannot be said with any justice that under the administration of his successor an antichristian or anti-ecclesiastical system has been substituted for that formerly upheld. But this cannot be denied—that the very contrary has come to pass of what had been the hope of the whole Evangelical part of Germany—the unparalleled victory which God granted to the nation in the late war has not regenerated us in faith and elevation of our souls to Him. On the contrary, the new epoch that has been inaugurated, as far as human eyes can see, proves itself to be an ever-proceeding dissolution of positive faith and Christian interest; and this is not only the case in a few parts of the country, but throughout the whole of Germany. Yet, whether what seems to us a beginning of decline be correctly judged to be so, or to what extent it may be carried, we do not dare to assert. The Church, theology, and Christian life have had their progress and regress, counting back from the days of the Reformation to the days of their origin, from our times back to the sixteenth century; nor will it be otherwise with regard to the future development of the Church of Christ. Our understanding and our moral state will ever alternately move on or turn back, and opposed to the kingdom of the Lord a realm of Antichrist will remain, and will continue to grow until it be destroyed by the last victory. May the Lord give us clear eyes and warm hearts, in order that from all the aberrations that his Church has undergone till now there may redound to us an everlasting gain! Amen.

ADDENDUM.*

To this matured account of Dr. Tholuck, which I have had the honour to read to you, reverend gentlemen and dearly beloved brethren, I beg to add a few words. It cannot have escaped you that the person of our beloved and venerated Dr. Tholuck himself has remained in the background of his sketch—more so than any of us could have wished. It is his extreme modesty that has restrained him from setting himself forth in that place which is due to him. We know that in a great measure the wholesome change from Rationalism to faith which has been granted to our native country within the last fifty years is, next to God's grace, owing to the restless zeal of this brave "*miles Christi*," a genuine good knight, without fear and without reproach. In dark and dreary days he has gallantly borne disgrace for Christ's sake. He, a single man, has won the field in the University of Halle; and all his colleagues, one by one, have been forced to yield to his superiority of Christian energy and knowledge. But more than that; thousands of thousands call him their spiritual father, their father in Christ. His firmly clinging love embraces young hearts with heavenly power, and wrestles with God for the peace and victory of his students. He himself, ever youthful, though gray with age, and a hero,

* By the Rev. Leopold Witte.

though with a broken body, thoroughly understands the striving of youth, and knows how to hit home conscience, and how to drop healing balm into the wounds inflicted by the Word of God. There is nothing like sickliness in his spiritual life. Christ, and Christ alone, as he himself has borne witness to you, is the love and passion of his heart. Not a theological school did he seek to found; no dogmatical or philosophical theses does he wish to imprint on the minds of his followers—the celebrated puzzling questions of the famous Doctor show the contrary; but what he desires is to lead his young friends to Christ, the Son of God, our only wisdom and righteousness, our sanctification and redemption. Certainty and freedom in Christ—that is the aim of his life; that has been, through the blessing of God, the fruit of his life, to the benefit of thousands on both sides of the Atlantic. They that turn many to righteousness shall shine as the stars for ever and ever. May the Eternal God still for many a year grant his blessing to his faithful servant, and may he himself who has spoken to you through my mouth experience the truth of the words of the Psalmist: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, to show that the Lord is upright: He is my rock, and there is no unrighteousness in him." Amen.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Ferney, October 17, 1873.

THE ABBE MARCHAL.

Among the rare adhesions publicly given by French priests to the Old Catholic movement, we may mention that of Abbé Marchal, of the diocese of Nancy, a friend of the working classes in word and print, and a Republican in politics. After putting the frontier between himself and his bishop, he has written a strong letter, acknowledging his past hopes when, with so many others, his heart bounded at the prospect of the alliance of Catholicism with liberty: "But these hopes have been successively dashed. Had I been told that one day the gentle and liberal Pius IX. would cast supreme defiance at modern society, by inditing, in the name of God, the programme of the most intolerable theocracy, believe me, I should never have consented to wear a habit which was to be, in the eyes of my loved fellow-citizens, the livery of fanaticism, superstition, and servitude. . . . A Pole once said, we are so wretched that we have to watch our own breath. Such is largely the lot of the French priest at the present time, and to me exile and its trials are preferable. From this day forward I belong to the 'Liberal Catholic' Church of Geneva, and take possession of myself again with ineffable joy." From what we know of this worthy army chaplain, we should say that he nears the Gospel current, but the opening into it is still veiled by the mist which hides it from the Old Catholics in general, together with their energetic leader.

FATHER HYACINTHE AND THE GENEVAN NATIONAL CATHOLICS.

Father Hyacinthe has accepted the candidature to the post of "*Curé* of Geneva," and on the 12th of October the people made the mountains and valleys around echo with the salute fired in their joy at the victorious nomination, by a crushing majority, of Charles Hyacinthe Loyson, Chavard, and Hurtault, as the three *curés* of the Catholic parish of Geneva, together with the nine members of the parish council, all National Catholics—called so, in contradistinction from Roman or Ultramontane Catholics. "It is clearly established," says a journal, "that the majority of the Catholic citizens of Geneva belong to the National party, which no more intends to submit its political conduct to the orders of Rome than it does its conscience and reason to the Syllabus. Is it not strange," it continues, "that at an interval of three and a-half centuries the same city should have been chosen to give to the French-speaking nations the signal and example of religious emancipation?" We would, however, in nowise compare the present movement to save the rags of Rome from modern taint, connected as it

certainly is with the assertion of freedom of conscience, with the glorious Reformation, which took its source in the deepest springs of the individual soul, bringing that soul into direct contact with the living and life-giving Christ! The mighty upheaving of the sixteenth century was by the very power of God in the Gospel of Christ, and the fruits of reformation, direct and indirect, were contingent on the individual reception by faith of that Gospel. In the present case, there is a lopping of branches and ecclesiastical reform, but the soul gives no symptom of deep spiritual work, and its efforts produce no cry of "Men and brethren, what shall we do to be saved?" There is great popularity and deserved admiration of powerful mind and talent on one side, and intense opposition and hatred on the other, and between the two many hidden yearnings of priests galled by their bishops' tyranny; but there the movement stops. We exceedingly doubt of its ever leading to a true and permanent reform, and the election by the mixed mass of Catholic population, religious and irreligious of all shades down to atheism, portends other and more rapid strides towards the fearful advent of democratic tyranny. This gives to the Ultramontanes the very opportunity they looked for to praise aloud Bishop Mermillod, and carry on their intrigues with advantage. Ferney has seen cart-loads of images and church ornaments brought from the Genevan churches since Sunday, the Ultramontanes being resolved that the three "robbers," as they term the new *curés*, shall not touch these sacred things! Geneva has been in effervescence, and the parties have nearly come to blows in the streets. The Swiss Government has directed M. Kern to call the attention of the Duke de Broglie to the minor French functionaries in and around Ferney, who encourage apparently the rebellious bishop in his resistance to the laws of Geneva. All this promises no good from either side. It is considered by many that Father Hyacinthe has taken a false step, lowered his position, and will lose his prestige.

THE PROTESTANTS AND THE LEGITIMIST REACTION.

M. de Pressensé has brought out, in the *Revue Politique et Littéraire*, a remarkable article on the fusion attempted between Legitimists and Orleanists, showing how perilous is the mixture therein of the religious question with politics. The question may be solved politically before my letter reaches you. There are but three alternatives apparently to choose from—viz., the return of monarchy in the person of Henry V., with imminent civil strife as the consequence; the dissolution of the Assembly, with all its attendant uncertainties and Republican returns; or the prolongation of the powers of Marshal Macmahon and the present Assembly, with the anxieties of an unsettled position. It may appear presumptuous to say that the latter will be the most probable solution, but the increasing Republican tendencies of the nation, shown by the overwhelming majority just gained by the Republican candidates, scarcely seem compatible with any other. The anxiety of most Protestants is intense to prevent the return of Legitimacy, but the strong Republican opinions publicly expressed appear unwise in winners of souls. There is no doubt but this, together with equally unwise controversy against Rome in word and in print, acts unfavourably on the authorities wherever evangelists give way to the temptation, and others are suffering from their predecessors' practice in this respect. Political papers take up the question, and argue more or less reasonably on it; and this exasperates men in office, who often would willingly keep obnoxious laws in abeyance were not attention so publicly called to the subject. The difficulty is insuperable in these cases, because the stringent laws (they are not new ones) on public meetings are left to a great extent to the discretionary judgment of certain functionaries. Of course, when these are well-informed and enlightened men, purely Gospel meetings are allowed, not to say encouraged; but when the functionaries are unenlightened, and tools of Rome, the law is strained to the utmost.

PASTORAL INGENUITY AND PERSEVERANCE.

In the case of refusal to allow the holding of a public meeting, there is a possibility of holding a private one—*i.e.*, through personal invitation by cards (as is the custom to a dinner party). I have before me one of these printed cards distributed every Sunday by a pastor of the National Reformed Church to each of his hearers after service in small places where public meetings have been interdicted; it has two texts on the top—John viii. 12, and 1 Tim. ii. 5—and the invitation thus worded: "You are fraternally invited to be present at the meeting which will take place on Sunday the [*date*], at the house of [*address*], at — o'clock. To Mr. [*Name of person invited.*] N.B. No one will be admitted without presenting this card." This plan has hitherto kept open all his preaching-stations; but *it is not liberty!* In the same department another National Church pastor fills his bag with Testaments, Bibles, tracts, and a printed

bookselling prospectus, and goes from market to market, taking his stand and reading, speaking, selling, gains the ear of many, and he believes the heart of not a few. Earnest, simple women have also settled in places where there was a commencement of inquiry, and God has given life to their words and blameless conduct, preparing thus the way for pastoral labours. All this is in the Ain.

The address to the Protestant deputies, mentioned in my last, has not yet attracted many signatures. We believe it is felt to be unwise to throw Protestantism on to a political line; several severe letters have been printed in our religious papers, disapproving of it.

MISCELLANEOUS.

Montauban is about to obtain a professor for the vacant Hebrew chair in its Faculty of Theology. Pastor Bruston, of Orleans, a thoroughly orthodox man, is expected to have the majority of consistorial votes.

Pastor Recolin having accepted the vacant pastorship in the Reformed Church of Paris, difficulties have arisen in Montpellier as to the choice of his successor, the Rationalist majority having proposed a pastor disapproved of by the orthodox minority. The Evangelical members have long been accustomed to meet in a separate room for spiritual edification (without leaving the church), holding a sort of Evangelical Alliance meeting. Until the lamented death of Pastor Soulier, of the Free Church of Nîmes, these meetings were conducted chiefly by him; lately, M. Schlœsing, of the National Church of Toulon, has been chosen their pastor.

The small income of the country pastors (1,600 francs a-year) has often caused concern and anxiety for the education of their children. Pastor Ollier, of Lille, has opened a home for pastors' sons there, where ten can be received freely at once, and attend the superior public school, under paternal and Christian superintendence. As funds come in more boys will be received.

The pilgrimages and their political aspect have called forth from the Minister of War a circular, in which he directs the attention of military chiefs towards the necessity of absolutely interdicting the officers under them from lending their concurrence to demonstrations serving as pretexts to express political opinions of any nature. "It is incontestable," says the Minister, "that in certain circumstances these religious ceremonies, by their emblems, and by speeches even from the pulpit, are of a character hostile politically to the established order of things, and, by being noised abroad in foreign lands, create the most serious embarrassments to the Government."

On several sides proposals for prayer are made and eagerly received by our Protestant journals; prayer for wisdom for the Assembly, and for defence against the Syllabus and the party which would introduce it. We see in an increasing number of places symptoms of earnest desires after a higher tone of spiritual life.

GERMANY.

[From our own Correspondent.]

Berlin, October, 1873.

THE EMPEROR AND THE POPE.

The great event of the day is the correspondence which has taken place between our Emperor and the Pope on the subject of the present conflict of our Government with Roman bishops. Although the letters have made the round of the political press, they are of such importance that they ought not to be omitted from your columns. I therefore send a translation. The Pope's letter is as follows:—

"Vatican, August 7.

"Your Majesty,—The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof—and the letters which your august Majesty has addressed to me formally might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected,—will your Majesty, then, not become convinced that these measures have no other object than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth; I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics, for every one who has been baptized belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the Pope.

"I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case.

"While offering to your Most Gracious Ma-

jesty the expression of my devotion and esteem, I pray to God that He may enfold your Majesty and myself in one and the same bond of mercy.

"PIO."

His Majesty the Emperor replied as follows:—

"Berlin, Sept. 3.

"I am glad that your Holiness has, as in former times, done me the honour to write to me, I rejoice the more at this since, an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communication you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve.

"According to the constitution of my states, such a case cannot happen, since the laws and Government measures in Prussia require my consent as Sovereign. To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party which endeavours to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have, unfortunately, not only approved this movement, but joined in it, to the extent of open revolt against the existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some transatlantic states. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law, but it certainly is my mission to protect internal peace and to preserve the authority of the laws in the states whose government has been intrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my states against all attacks as long as God gives me the power. I am in duty bound to do it as a Christian monarch, even when, to my sorrow, I have to fulfil this royal duty against the servants of a Church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia, subject to your Holiness, disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity—supported by the great majority of my loyal Catholic and Evangelical subjects—of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked, by your Holiness, I unreservedly subscribe.

"There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one who has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations with God any other Mediator than our Lord Jesus Christ. The difference of belief does not prevent me from living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem.—I, &c., "WILLIAM."

The words of our Emperor have everywhere elicited warm sympathy, and his confession of Christ as the only Mediator has done good to every Christian heart. In the meantime the struggle continues. The bishops, on the whole, will refuse to submit to the ecclesiastical laws; especially they decline to designate to the secular authority the nominees to new appointments. Many priests have already been sent to parishes without any indication being made to the presidents of the respective provinces. The Government does not recognize these priests as having been duly appointed; they have no power to give valid certificates of baptism, marriage, etc. Where will this conflict end?

OLD CATHOLICISM.

The Old Catholics have made two decided steps in advance. Bishop Reinkens has received from the King of Prussia a formal recognition as Catholic Bishop. It is reported that the other German sovereigns will follow this example, although at present the King of Bavaria, or his Government, seems still to hesitate. The Bishop came to Berlin to take the oath of allegiance. In his conversation with the Minister of Public Worship, he affirmed that this oath contained nothing which he would not feel himself bound to do, even without having sworn. He felt it his duty as a Christian to obey those in authority for conscience' sake; so his oath would never be a burden. Then the Congress held at Constance in September last has given to the Old Catholics their constitution. The present number of members in Germany is 50,000, but it may be expected that they will increase, now that they have a regular bishop, and one who meets with no difficulties from the secular authorities. The Constance Congress was visited by Greek and American bishops, and by French and German Protestants. It is to be regretted that from these last only the "Liberal" ones, the members of the Protestantentag, attended. But it is possible that the Old Catholics are not

to be blamed for this. They have separated themselves from these, who, like Alois Anton in Vienna, were nothing better than Catholic "Rationalists." The members of the Protestantentag went to Constance, perhaps to bring credit to their own cause. They were, of course, hospitably received. On the other hand, it is undeniable that, as the Old Catholics complain, the Orthodox Protestants in Germany have hitherto kept very much aloof from them, and have had little confidence in the movement. Bishop Reinkens seems, however, to be a truly pious man, and if God blesses his work the Old Catholics will soon meet with more confidence from believing Protestants. The best thing said at Constance, and which has already done much to increase the sympathy of Evangelical Christians for Bishop Reinkens, is his speech on the reading of the Bible. Rome's great sin is, that she hides the Bible. The new Old Catholic Bishop calls this a sin; he says that Rome was obliged to commit this sin, so that the people might not recognize their errors; and then he goes on to use the following remarkable words: "Do not read the Bible to find explanations of things which will never be explained here below. Do not read the Bible for the sake of controversy, to be able to refute others, but in order to enter into close communion with God, so that you may be enabled to say that nothing shall separate you from the love of Christ. Every Christian ought to say from his heart the first words of the well-known hymn, 'I must always read again in the precious Holy Book.' It is not sufficient to have a Bible in the house, and to read formally some portions of it at fixed hours. The Bible must be the light of the soul, to which it always turns again. There exists no prohibition to read the Bible for Old Catholics. I most strongly exhort you to read again and again in the Holy Book; sitting with joy and humility at the feet of the Maker, for he alone has words of everlasting life."

Monthly Survey of Missions.

PERSIA.

The American Presbyterians have resolved to occupy Teheran as a mission-station. The Rev. J. Bassett, of that mission, writes from Teheran, heartily advocating the movement. There is no station in Persia west of Teheran nearer than Tabreez, more than 400 miles distant; none to the eastward nearer than India; and Teheran is the only tenable ground for missionary labour designed to reach either Eastern Persia or the Tartars of Toorkestan. For the evangelization of Central Asia the establishing of this station seems very important. Teheran has a population of 130,000, of whom 100 are Europeans, 2,000 Jews, and 1,000 Armenians.

INDIA.

The last report of the Travancore Branch of the London Missionary Society contains several allusions to witchcraft. Take this as an illustration recorded by a native evangelist in Nagercoil. A woman suffered from hysteria for three years. Every paroxysm was considered by her husband and neighbours as a peculiar attack of the demon, and every means was tried to expel it. Her husband expended more than thirty rupees in making offerings to four demons. Vows requiring an outlay of fifty rupees were also made, but all in vain. In November last she had a fit, by which she suddenly lost all motion, speech, and feeling. Devil dancers were called in. They sang, danced, and daubed her with sacred ashes, but with no effect. One of them, an old man, became so angry at what he considered the wilful dumbness of the devil, that he ran to her with an uplifted large knife, saying, "I will cut you to pieces if you do not at once reveal your name." This scene continued till midnight, when the husband, who had made arrangements to set out for the hills the next morning, lost his temper and said, "How can you, who are unable to know the *name* of the demon, contrive to expel it? Begone with your worthless dancings!" So saying, he removed his wife to the care of a Christian who was living close by. He addressed him and said, "I have heard enough of your God. From this time forth I am a Christian. If my wife dies before I return, you are at liberty to bury her. I shall have nothing to do with demons any more." The Christian and his sister offered prayers on behalf of the patient. She grew better, and the whole family is regular in attendance at divine service. "Devils were once very dreadful, but now we find their mouths shut and their power nullified by the introduction of Christianity," say the people.

A decision of the Bengal Government in favour of Bible circulation in that immense

presidency, numbering some 65,000,000, has been just given by the Lieut.-Governor, Sir George Campbell. It is addressed to the convener of the committee of the Calcutta Bible Society, and is to the following effect: "Sir,—With reference to the Rev. J. E. Carlyle's letter, dated July 10, 1873, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieut.-Governor for the society's offer. The Bible is already in the library of some Government schools and colleges; but as Government has no specific information whether it is supplied in all, the Director of Public Instruction will be requested to assist you in distributing English and vernacular copies of the Bible to all Government schools and colleges, if you think proper to supply them. The despatches of the Home Government quoted by you plainly lay down that the Bible should be kept in the libraries of Government schools and colleges." The only exception made to this general principle by the Government is in reference to the village patshallas or primary school, where "it is feared" by the Government that a general distribution might "arouse suspicion, and do little good."

CHINA.

In the first letter addressed to the Directors of the London Missionary Society by the Rev. Griffith John, after his return to his former station at Hankow, he writes as follows: "You will be pleased to learn that the work has been progressing at this station during my absence. Some of our best men have died, some have left for other parts of the country, and some have proved unfaithful. But I was delighted to see so many of the old faces that were wont to cheer my heart in days gone by, and some new ones that have been admitted into the Church during my stay at home. A few of those who were halting between two opinions when I left, have made an open profession of their faith. Among these are two very interesting characters. One of the last things I did before leaving China for home was to visit Han-yang. There were two men in the chapel who had been constant hearers for a long time. Thinking that I might not have another opportunity of speaking to them, I addressed them personally, and asked them how it was that they did not decide for Christ, and join the Church. The first gave me the following reply: 'Teacher, I am not an idolator, and I know that Christianity is the true religion; but it is one thing to believe the truth, and another thing to do it. If I were to join the Church just now, I should be acting hypocritically, for my life would not comport with my profession.' The second said, 'Teacher, I have renounced idolatry, and wish to be a professed disciple of Christ; but you have no idea how much we Chinamen have to endure in connection with an open profession of faith. The persecution is more than I can brook.' On my way home from the chapel, I told Mr. Bryson that I felt sure that these two men were not far from the kingdom of God, and that the day was not far distant when they would seek admission into the Church. This prediction was soon fulfilled, to the great joy of my brethren here. The first died shortly after his baptism, a strong, steadfast Christian. His relations were very importunate in their efforts to induce him to conform with the heathenish rites of the country; but he resolutely maintained the integrity of his Christian character, and spent his last breath in exhorting all around him to follow his example. The second is still living, and giving much satisfaction as a consistent, warm-hearted Christian."

JAPAN.

The Methodists (says the New York *Independent*) have entered Japan in solid phalanx and planted no less than five missionary families squarely down in Dai Nihon. The leader of the band and superintendent of the mission, the Rev. Dr. Maclay, formerly of China, brings his long experience to the work in Japan. The "first annual meeting" of the mission was held in Yokohama, August 9, and, after deciding on the plan of operations, the missionaries and their wives were assigned to their posts. Bishop Harris was also present at the meeting, but left soon after on his tour around the world. Osaka and Kobe being already occupied by missionaries of the American Board, none of the Methodist brethren were sent there. Each has been sent to the place needing labourers the most. The Methodist brethren have arrived at a good time. They have prospects of reaping where others have sown, and of entering into their labours. Though the tedious task of acquiring the language is before them, yet the apparatus is ready at hand. Though the great danger is that much of the missionary energy in Japan will be misdirected, yet the fact that a basis of union has already been agreed upon will do much to give direction to all the various missionary forces in Japan. Of course, if the country is thrown open to foreigners, the twenty-five or more Protestant missionary families in Japan will not continue to hug the open ports, but will scatter and

penetrate into the interior, to locate at various places where the people have not yet come in contact with foreigners. The opening of the Methodist mission in Japan is under exceptionally bright auspices.

SOUTH AFRICA.

Mr. Hartman, a Moravian missionary, sends an interesting account of a journey recently undertaken by him in order to negotiate with the chieftain Stokwe about a grant of land for a mission-station on his territory. The object of the tour was satisfactorily attained, and the work will be speedily commenced. Mr. Hartman describes his selection of the spot, and then goes on to say: "After arriving at the trader's house, I immediately wrote out a deed of gift of the land for missionary purposes, which was signed by Stokwe and two witnesses. This being done, Stokwe requested a present from me—namely, a suit of European clothes, which I could not refuse him after he had shown such good-will and generosity."

AUSTRALIA.

The Moravian missionaries continue their successful labours among the natives of Australia. One of them, Mr. Spieseke, describes "the opening of a new children's home at Ebenezer. It contains at present twelve girls and five boys, under the care of a married couple." On the occasion of its dedication there were present about twenty white friends and neighbours, besides the people residing at the station, about ninety in number.

Literature.

The Asiatic in England: Sketches of Sixteen Years' Work among Orientals. By JOSEPH SALTER. London: Seeley, Jackson, and Halliday.

THIS volume, written by the missionary to the Asiatics in England, gives an interesting account of the establishment and working of the Asiatic Strangers' Home in the East of London. The preface is from the pen of the late Rev. Henry Venn, and Lieut.-Colonel Hughes supplies an introduction. The facts narrated are full of interest, and the results achieved are most gratifying. The project of the Strangers' Home first originated with those who were specially interested in foreign missions; and the matter was discussed at a monthly meeting of the secretaries of the various missionary societies in London, until the Rev. Henry Venn took the work in hand and exerted himself earnestly to establish the institution. One of the secretaries of each of the great missionary societies was appointed a director on the board of management, their respective committees co-operating with them. The home was opened in 1857 to all Asiatics, Africans, and Polynesians. Their prejudices and superstitions were to be respected, as far as possible; but all who were willing to listen were to hear of Christ and of his Gospel. The condition of these poor foreigners before the establishment of the home was most deplorable, as was shown by the frequent cases of death from destitution. Very different are the circumstances in which they find themselves on leaving shipboard now. It appears from this volume that during the year 1872 upwards of 1,400 Lascars and natives of the East arrived, and resided several weeks in the port of London, without a complaint against any man being brought before a metropolitan police-court, without one desertion from any ship, without one man being found in the workhouse, with very little sickness, only one death, and not a single inquest. During the last sixteen years 6,400 Orientals have been lodged and provided with all they needed; 1,300 who were destitute have been sheltered, fed, most of them clothed, and sent to their homes; 10,000*l.* in cash, besides 6,000*l.* worth of jewelry, have been taken care of and restored to the depositors on their leaving England; besides the advice and assistance rendered by the superintendent, the Lascar shipping agent and steward, missionary, and other officers of the home. The book is dedicated to the Maharajah Duleep Sing, by whose liberality the home was commenced.

Life of the Rev. William Anderson, LL.D., Glasgow. By GEORGE GILFILLAN. London: Hodder and Stoughton.

DR. WILLIAM ANDERSON occupied for half a century a distinguished position as a Glasgow minister in the communion formerly known as the "Relief," and now merged in the United Presbyterian Church. Early in his career he rose into notice and popularity, but at first provoked much criticism by his somewhat eccentric manner, fearless spirit, and contempt of conventionalities. Throughout his career he preached the Gospel with earnestness, simplicity, and success; and lived to receive from the United Presbyterian Synod such a recognition of his services as a "good soldier of Jesus Christ" as rarely falls to the lot of one who, though distinguished by originality and power, was yet, as his biographer says, "what is called a *character*" —marked also by "*outrêness* and oddity." Mr. Gilfillan writes of his subject with the natural

attachment of a biographer, yet with more freedom from that spirit of hero worship than characterises the writers of memoirs in general. Among Dr. Anderson's excellent qualities was his catholicity. In his jubilee speech, delivered in Glasgow, March, 1871, on the fiftieth anniversary of his ordination, he remarked: "Not long ago, in the course of one month, I preached —at canonical hours, observe—in an Independent church, an Established church, a Free church, and a Methodist church. A short time before that I had preached in a Baptist church, and latterly I have preached in two churches of the Evangelical Union; and have had a Sabbath afternoon of more than common cordiality of feeling in fellowship with a church of the Reformed Presbyterians." Would that more Evangelical clergy and ministers were able to relate a similar experi nce!

Selections from the Poems of Charlotte Elliott. With a Memoir by her Sister, E. B. London: The Religious Tract Society.

We remember to have heard a distinguished divine—one in whom the gift of great powers, including unquestionable genius, had been sanctified and long honourably used in the Master's service—express how he coveted that particular form of usefulness which falls to the lot of the hymn-writer whose productions find acceptance from the general body of Christian people. Unquestionably, this kind of service is one of the highest and noblest which can be rendered by any Christian upon earth, not only to God and his fellow-disciples, but to mankind. After the tongue of the most eloquent preacher has been long silent in death, the words of the gifted hymn-writer are still a medium for the teaching of Christian truth, and for the expression of Christian emotion. Thus a solitary utterance, having been sometimes recognized by one generation as a most appropriate form in which to address the Divine Majesty, has been transmitted to the next, until it has become the property of the Universal Church, and seems destined for a vital power and an immortality which throws every other kind of merely human composition into the shade. The more nearly any such sacred verse approaches the Divine Word, the more it is destined to partake of its imperishable character. That the *Te Deum* should ever cease to be sung, might well be deemed an impossibility; and it is little less likely that the Christian Church in these lands will ever wholly forget, now that it has largely learnt and united in, the beautiful metrical prayer—

"Just as I am,—without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee—
O, Lamb of God! I come."

The truth is that, as has been justly remarked, this hymn has in it something of a higher order than human compositions in general. The reader will find in this volume an interesting letter from Mr. Wordsworth's son-in-law, who, soon after the death of his wife, the only daughter of the great poet, relates that, "At least ten times on the day she received the hymn, she asked him to repeat it." "Every morning," he adds, "from that day till her decease, nearly two months later, the first thing she asked me for was her hymn. 'Now my hymn,' she would say, and she would often repeat it after me line for line, many times in the day and night. You may judge from this whether the volume you propose to send will be acceptable to her father and mother and husband. Mrs. Wordsworth has told me that your hymn forms part of her daily solitary prayers. I do not think Mr. Wordsworth could bear to have it repeated aloud in his presence, but he is not the less sensible of the solace it gave his one and matchless daughter." And other testimonies, not less emphatic than the above, might be adduced of the adaptation of these words in the experience of some brought face to face with the last enemy to express, in those instances, as no other merely human form of speech known to the sufferer could do, the deepest needs and the highest aspirations of the departing spirit.

The memoir of Miss Elliott, by her sister, throws much light upon the origin of this and her other sacred poems. The story of her transition from darkness to light, as the result of the faithful words spoken to her in conversation by Dr. Cæsar Malan, of her life-long trial of ill-health, and repeatedly threatened dissolution, until at last she came to her grave, in a good old age, like a shock of corn fully ripe, is all told by Mrs. Babington so simply and judiciously as to leave nothing to be desired, except that it were longer. Something of the same kind may be said of the poems; they are of such unquestionable merit, that we wish that they were more in number, and that we had in one volume not merely selections, but the complete poetical works of Charlotte Elliott.

Recollections of My Own Life and Times. By Thomas Jackson. London: Wesleyan Conference Office.

Within the last twelve months Thomas Jackson stood before the Church and the world as the patriarch of Wesleyan Methodism. He expired in March last, in the ninetieth year of his age, an object of veneration and affectionate regard throughout that large communion in which he had so long and so efficiently ministered. His autobiography, as here given to the public, bears in every page the impress of the man himself—plain and unpretending, but sensible and practical; and we meet with him as he might have been met in private life, con-

tributing not a little to his readers' entertainment by his copious fund of information and anecdote, and by his quiet play of humour, but also ever mindful of their edification. His sketches of the scenes amid which he moved, and the men whom he met, are full of interest, among the most graphic being those in which he depicts the condition of rural society and of Wesleyan Methodism seventy years ago. The Rev. R. Frankland, B.A., who was privileged to receive from his lips some of the latest utterances of the faith which animated him throughout his long life and in his last hours, edits the volume, and the Rev. Dr. Osborn contributes an introduction, and a concluding chapter by way of a postscript. This last contains the character of Mr. Jackson, as inserted in the "Minutes of Conference" for the present year, and from it we quote two sentences, which aptly characterize the man and his course: "Without brilliant parts, and without educational advantages, he applied himself, with all his heart, to the improvement of such talents and opportunities as were granted to him, and, with the Lord's *pound*, he gained *ten pounds*. . . . It is not surprising that his brethren delighted to do him honour, or that he should have been twice elected President of the Conference."

Essays. By JOHN FOSTER. London: The Religious Tract Society.

A NOBLE volume, whose broad and ample page fitly enshrines the massive and imperishable thoughts of one of the greatest ethical writers whom England ever produced. To the essays usually printed in one volume—on a Man's Writing Memoirs of Himself, Decision of Character, the Application of the Epithet "Romantic," and the Aversion of Men of Taste to Evangelical Religion—is here added that masterly production, the Introductory Essay to Doddridge's "Rise and Progress of Religion in the Soul." All these are beyond the reach of criticism; they are among the richest bequests of the past generation to the present; and we can but express our satisfaction that, instead of the puny size in which they have been circulated, for the most part, for many years, they now re-appear, by the judicious care of the Religious Tract Society, in an appropriate and presentable form. In every library in which they are not already to be found, this, the best edition of them, should find a place.

Evangelical Alliance.

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, HELD IN NEW YORK, OCTOBER 2—12, 1873.

Lord Alfred S. Churchill, Chairman of the Conference Committee, with the British Secretary (the Rev. James Davis), left Liverpool on Thursday, September 18, and landed in New York on the 28th of that month. They were courteously received and conducted to the Clarendon Hotel, where apartments had been provided for them. By far the greater part of the foreign delegates had already arrived, and had spread themselves through the different states and through the Dominion of Canada, viewing the principal objects of attraction previous to assembling for the sessions of the Conference. The greatest interest was everywhere manifested in the approaching convention, and the utmost kindness shown to the foreign visitors wherever they went. Their number, the different and distant countries from which they had come, the social position and high religious and literary reputation of many of them, combined with the important object of their visit, created an almost universal impression that the Conference about to be held would be the most important Christian assembly ever convened in this or in any other land.

The Conference commenced with a preliminary reception given by the American Alliance Committee in the Parlours and Lecture Hall of the Young Men's Christian Association. A brilliant throng of ladies and gentlemen gathered to welcome to the city of New York formally, but cordially, the numerous delegates from the foreign branches of the Alliance. The reading-room, reception-room, and parlours were tastefully adorned with flowers and shrubs in profusion, producing a most pleasing effect. Although the admission was only by ticket, a continuous throng of persons, members of the different churches in New York and elsewhere, began, at seven o'clock, to pour in, filling and overflowing every part of the enormous building, so that multitudes had to go away unable to get near the principal hall, where the proceedings were about to take place. The hall itself was elegantly decorated; flags of the different nations covered the entire front of the galleries. At the back of the platform, among hangings of flowers and banners, were arranged mottoes and a few revered names in ecclesiastical history. In the centre, in golden letters, was the motto of the Alliance, "Unum Corpus Sumus in Christo," with the dates 1846 and

1873. Below this was another motto, "In necessariis unitas; in dubiis libertas; in omnibus caritas." Around these were ranged the names of Calvin, Luther, Edwards, Wycliffe, and Knox; above all, upon the folds of the American flag, was their national motto, "E pluribus unum;" whilst upon the balcony was the Greek word ΙΧΘΥΣ. On the platform sat the Dean of Canterbury; Lord Alfred S. Churchill; Professor Stanley Leathes; Rev. Dr. Angus; Rev. William Arnot; Rev. Dr. Fisch, of Paris; Rev. Dr. Stoughton; Rev. James Davis; Pastor Coulin, of Geneva; Pastor Prochet, of Genoa; Pastor Reichel, of Montmirail; Professor Dorner, of Berlin; Professor Speiss, of the University of Jena; Dr. Krummacher, of Brandenburg; Dr. Witte, of Köethen, Prussia; Dr. Christlieb, of Bonn; Dr. Zimmerman, of Leipsic; Pastor Cohen Stuart, of Rotterdam; the Rev. Narayan Sheshadri, from India; Rev. Dr. Fliedner, from Madrid; Rev. James Long, from Russia; with various members of the New York Committee and delegates from various parts of the United States.

The Hon. W. E. Dodge, President of the American Alliance, took the chair, and began by asking all to join in singing the verse,

> "From all that dwell below the skies
> Let the Creator's praise arise;
> Let the Redeemer's name be sung
> Through every land by every tongue."

This was sung with most thrilling effect to the tune of the Old Hundredth. After this, the Rev. C. D. Marston, of St. Paul's, Onslow Square, repeated the Lord's Prayer, the whole assembly joining in every petition. Both these exercises of devotion, the praise and the prayer, were most solemn and impressive. The Chairman then called upon the Rev. Dr. Adams to welcome, on their behalf, the various delegates and visitors. The following is Dr. Adams's address:—

"I deem it a special pleasure and honour that I have been requested, in the name of the Christian people of this country, to address a few words of welcome to those who have gathered to this Conference, and especially those from the other side of the sea. Some of you have long been known to many of us as personal friends and correspondents. Others have been gratefully known by their works of scholarship and philanthropy. The author of a good book is a true cosmopolite. He is at home in every part of the world. The author of a Christian hymn sung in all the churches of Christendom, the originator of a new and successful scheme of Christian philanthropy, is welcome as a friend, wherever there are Christians to worship and to work. Pleasant, indeed, is it to grasp by the hand and look upon the faces of men with whom we have long had unspoken sympathy through the books which lie upon our tables. Coming to us on such an occasion as this, and on such an errand, none of you can be 'strangers and foreigners;' all are 'fellow-citizens of the saints and of the household of God.' As such we greet you with cordial affection. We bless you in the name of the Lord, and welcome you most heartily to our country, our churches, our pulpits, and our homes. This welcoming on the part of Christians in the New World to visitors coming from the Old World, marks an advanced epoch in the great drama of human history. The two hemispheres are separated in space by the long and lumbering billows of the Western Ocean, but as time advances we see more and more how they are unified in the great plan and purpose of the Almighty. Neither is complete in itself. The Old abides not alone; it prolongs and perpetuates itself in the New. The New is not a sudden and independent creation, like fabled Delos, made to stand still as the theatre of an extemporaneous civilization. It is the growth, expansion, and continuance of the Old. You cannot travel on this Western Continent without noticing that European history has notched itself into our very soil and chronicled its several stages of development in the names of our states, and cities, and towns, and universities. Those who come to us from France will recall and read the history of their native land in names scattered all over this country, from the St. Lawrence on the North, with that Mount of Vision known to us in our English pronunciation as Montreal, away through lake and river to St. Louis and New Orleans and Carolina, where the Huguenots left the name of their weak and bigoted King, Charles IX. Those who come to us from Holland, if they miss dyke and fog, surely cannot feel themselves far from home in this city of New Amsterdam, and on the banks of that river discovered by Dutch enterprise. Germany, if she did not begin her migration as soon as others, is making up for delay in the volume of population, like that which years ago overran the south of Europe, spreading her language and her industry over this vast domain; and we welcome, to-day, her representatives to this city of New York, as the fourth largest German city in the world. As for Great Britain, those household names of states, counties, cities, and colleges—New York

New Jersey, Pennsylvania, Virginia, Essex, Middlesex, Suffolk, Berkshire, Boston, Cambridge, Plymouth, Dorchester, Harvard, Yale, Dartmouth, William and Mary, [illegible]d easy proof that this Western World, with its free governments, its institutions of learning and religion, is but the outgrowth and result of the successive throes, struggles, and revolutions of the old ancestral isle. As the names of parents are given to their children and their children's children, so the names of the martyrs, the patriots, the scholars, the statesmen, the good and the great men of former ages, worthy to be held in everlasting remembrance, are reproduced and perpetuated through the length and breadth of this New World.

"There was a time (we trust it has passed for ever) when certain writers, in a spirit of jealousy, distrust, and hate, were accustomed to refer to us as a 'raw and recent people,' without history or ancestry, as if we were 'disgraceful foundlings, blushing at the bend of illegitimacy in our coat armorial." Can children lose their lineage by migration? Do we part with birthright or pedigree when we cross the sea? If there be virtue in any patronymic claim, have not we as indefeasible a right in the fame of every patriot, scholar, and philanthropist of the Old World as any who still tread the ancestral acres?

"It was the conceit of classic mythology that the Muse of History was the daughter of Jove. The thought thus suggested we put into a better Christian phrase, believing in the unity of God's purpose in Providence. That which we receive from our Bibles has been wrought out in philosophic form by Schlegel and Müller. Look at detached parts of the drama—at the Huguenots of France, exiled, massacred after the Revocation of the Edict of Nantes—at the Hollanders, harried by Philip of Spain—at the Nonconformists of England during the Five-Mile Act of the Stuarts—and you would be bewildered and depressed, as if there were no equitable power to protect and reward virtue. But these are only 'parts of God's ways.' To judge them as if they were independent and insulated events is as if one gazing on some eddy or backwater in the Mississippi should infer that the mighty river were running upward and backward. Sweep a wider vision, make a more copious induction, wait and look again, cross the ocean whither the brave exiles betook themselves, and observe the institutions of religious and civil liberty, the churches, the schools, the happy homes which have sprung up in this New World, and behold the vindication of divine equity, progress, and development, in the magnificent plan of Divine Providence. Coligny and Calvin did not join in person the several expeditions to the American coast which they so zealously patronized; but Coligny and Calvin, and Knox and Cranmer and Ridley, Hooper and Latimer, are living and working upon our soil to-day. John Hampden, whose society Richard Baxter said would give a charm to the everlasting rest of the saints, ceased not to live when he fell in battle, for the patriot statesman walks abroad in our own land. The 'good old cause' for which Algernon Sidney prayed with his last breath on Tower-hill in London, did not perish when that noble martyr was beheaded. We ask you, coming from the Old World, to see and judge for yourselves the result and fruitage of great events, which carry us all back to the cell of Argyll, the scaffold of Russell, the grave of Wycliffe, and the ashes of Huss. It has verily seemed to us that it was not so much we as they that were welcoming you to these shores; that the very air was full of the martyr-spirits of the mighty dead, our common ancestry, bidding us, in our blessed brotherhood, to enjoy together the rich results of their faith, prayers, and agonies, in a free religion, a free Bible, a free Church, free schools, a free press—a glorious legacy of the past to the present—the seed-corn and the roots beyond the sea in the Old—the harvest and the compensation in the New.

"The object of our Conference is neither political nor ecclesiastical. We come not to discuss forms of Church organization or government or anything which is extrinsic and casual. We meet to manifest and express our Christian unity. Divers are the names which we bear both as to countries and churches—German, French, Swiss, Dutch, English, Scotch, Irish, Lutheran, Reformed, Anglican, Presbyterian, Episcopalian, Methodist, Baptist, Independent—but we desire and intend to show that, amid all this variety of form and circumstances, there is a real unity of faith and life; believing, according to the familiar expression of our common Christian creed, in the 'Holy Catholic Church, the communion of saints.'

"We are living in times when, all over the world, there is a manifest longing for more of visible unity. France and Germany have both given us new words expressive of this desire for cosmopolitan unity. Conventions and expositions are held in which representatives from all countries meet to compare and interchange ideas and commodities. These are signs which, like the tufts of grass and sprigs of red berries which caught the eye of Co-

lumbus from the mast-head of the Pinta, betoken the vicinity of land. We may be mistaken in our reckoning; fog-banks may be taken for land; but we know in what direction the land lies, and we must sail onward till we reach it. We pretend not to create unity—certainly not by artificial ligatures—but to testify to that which exists already. God is one. The redemption by Jesus Christ is one. The body of Christ is one. The kingdom of God on earth, for the coming of which all hearts and voices are taught to pray, is presented as an object in the singular number; one, and not many. What is of essential benefit to one church and one nation, in course of time becomes the property of all. You cannot fence off the great ocean into private pastures; you cannot partition off the firmament into household lots; you cannot divide sun, moon, and stars into bits of personal property; you cannot by any process monopolize great Christian ideas; you cannot play Robinson Crusoeism in the Church of God. No man can appropriate to himself, in an insular spirit, any exclusive right in those great matters to the discussion of which we now welcome you—Christian Faith, Christian Life, Christian Work, Christian Hope, and Christian Destiny. Bigots may misunderstand this and lend themselves to what is private, local, and exclusive. But there is no such thing as private property in good thoughts, good deeds, and good men. Paul is ours, and Cephas is ours, and Apollos is ours. All the great historic names associated with scholarship, philanthropy, and religion—no matter in what land they were born, or in what church they were baptized—are the common property of all Christian believers. All truths, all discoveries, all inventions, all things good and worthy, in due time are as sure to diffuse themselves abroad in every direction, as water to find its level, or the free air of heaven to flow into every open space. By no method can we prevent this, if we would. Believing in this great ordinance of God, we welcome you most heartily to the expression and enjoyment of this high Christian unity. It has been said, whether by poetry or science it matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child, and the moan of the beggar—meet and blend in perfect harmony. Surely it is something more than a poetic conceit, even the sure word of inspiration, that when once we are lifted up to a fellowship in Christ Jesus, we meet in a high and heavenly place where 'all things are gathered together in one, both which are in heaven and which are on earth, even in Him;' an elevation so high that there is a complete oblivion to all those manifold distinctions of country, race, and name which belong entirely to a lower and heavier atmosphere.

"The pleasure of our Conference is subject to abatement. Some whose presence would have graced this occasion are not, for God has taken them. If, as we believe, departed spirits are conscious of what occurs on earth, those beloved friends and brethren are not indifferent to a scene like this—Merle d'Aubigné, Count Gasparin, Hoffman, Norman Macleod, Henry Alford, Dr. Guthrie, and our own M'Ilvaine and Schmucker. If it be good and pleasant for brethren to dwell together in unity upon the earth, how much better, more fragrant than precious ointment and sweeter than the dew of Hermon, will it be when all who are united to one another through Christ shall be welcomed to his presence by the Lord of Glory. Ancient philosophy dreamed of a symposium which all the wise and good should enjoy in a fabled Elysium, but inspiration has specified this as one of the elements of Christian blessedness, that we are come to 'the spirits of the just made perfect'—'to the general assembly and Church of the first-born written in heaven.' Welcoming one another to these Christian assemblies upon the earth, greeting every occasion like this for the expression of Christian confidence and love; beseeching you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that we strive together in our prayers to God; that, coming together with joy by the will of God, we may with you be refreshed, our thoughts run forward with gladness to the time when all the true servants of Christ, coming from the East, the West, the North, and the South, with their bosoms full of sheaves, shall meet together at the harvest home, in the end of the world. In the very words of Dean Alford, whose personal presence we miss among us—words which were chanted at his funeral service in Canterbury Cathedral,—

'Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished—all is finished,
Their fight with death and sin;
Fling open wide the golden gates
And let the victors in.

'O then what rapturous greetings
On Canaan's happy shore—
What knitting severed friendships up
Where partings are no more!'

"So it is that our hopes of heaven enter into the welcome we once more give you in the name of the Lord Jesus and of Christian brotherhood."

The President next called on Lord Alfred S. Churchill, Chairman of the British Committee, to respond on behalf of the British delegates. He observed: "After the eloquent address just delivered by our revered and esteemed friend Dr. Adams, it will be difficult for me adequately to convey to this great assembly my feelings, or the feelings of those representatives of the British Organization of the Alliance who have the honour and satisfaction of being present on this occasion. Before I proceed further in my observations, I wish, in the first instance, to read a document which was placed in my hands before leaving England." His lordship then read the address, which appeared in our last number (p. 318). He then went on to say: "I cannot refrain from conveying to you the expression of our cordial sympathy with you on this occasion, and saying how much we rejoice at being able to accept that generous hospitality which you have extended to us. We cannot but believe that the Conference which is now about to be held, is pregnant with very great events. It is one of those great occurrences which only happen occasionally in the history of the world, and we believe that, in its ultimate results, its influence will be felt throughout the whole civilized globe. The present, I consider, to be a true Œcumenical Council, called together, not by the mandate of any Pope, but by the cordial invitation of the Christians of the New to the Christians of the Old World. The subjects to be discussed are so many and various, affecting, as they do, the interests of society and true religion, that we cannot but believe they will receive the divine blessing, and that the ultimate results will be for the benefit of mankind. I also wish, on behalf of our Christian friends in Great Britain, to assure you of that cordial feeling of sympathy towards the people of America which pervades all classes there. The Conference is now being held at a time which I may say is peculiarly fitted for the expression of that feeling. Questions which caused irritation are now happily set at rest, and we hope and believe that this will prove an additional bond of union and additional cement between the people of the two countries. We also wish to point out to the whole world that there is not in the Protestant Church that amount of difference of which members of the Church of Rome speak. They are always affirming we are divided among ourselves; we have no unity of action. There is one basis of unity which unites all Christians—belief in Christ, belief in his death, belief in his spirituality and deity, belief in his being the Son of God and man, and belief in his resurrection and intercession, and the completeness of his work for the redemption of mankind. These are the principles which we declare before the world, and I sincerely trust that the result of our proceedings will be to verify the saying of the ancient heathen, 'See how these Christians love one another.'"

His lordship was followed by the Rev. Dr. Stoughton, of London, who, in the course of his address, said: "One of the things which exceedingly touched me during my visit was this, that a friend of mine and myself visited a girls' school the other day, and as we entered the girls rose, and, with what we considered the most exquisite taste imaginable, sang 'God Save the Queen,' and as soon as they had finished, went on singing 'God Bless our Native Land.' I thought that was very beautiful—the mingled prayer for England's Queen and for this whole country. And I think the spirit which pervades this meeting is just like that which actuated those simple girls. I look around, and while I see the Stars and Stripes, my eye rests immediately after on something which looks like the Union Jack. I hope they will always be folded together in that peaceful way. I rejoice, my Christian brethren, to meet you here to-night, and while I would respond most heartily to what has been said by Dr. Adams, I would not forget that I appear here not only as an Englishman, but a Christian. We are met as the members of the Evangelical Alliance, or, at any rate, as those who are in sympathy with its objects. We meet here as those who are prepared for a while to join together in waving that banner that bears upon its folds the simple cross. We have, of course, our conscientious convictions, and those we are not prepared to give up, and the Evangelical Alliance calls for no compromise of that description. Each man is to retain his own convictions, but at the same time there are truths which we all believe, and those beliefs we unite to declare at this Christian Conference. May a spirit of love and union and affection rest upon us all! May we feel the great responsibility resting upon us!"

Pastor Fisch, D.D., from Paris, in replying on behalf of the Paris Committee of the Alliance, said: "It is a great blessing for our French brethren to be here to-night, where

we feel that there are neither German nor French, no boundaries, no nation, no alliance —except that blessed Evangelical Alliance which embraces us all. The French people have observed how much the Council of the Vatican has given to Popery the unity with which it tries to subdue the whole world; but I hope that this Conference will be the means of giving us a more blessed unity, from which rivers of life will flow on every side. Beloved American friends, be assured you now occupy a larger place in the hearts of the French people than ever you did before."

Pastor Coulin, D.D., representing the Swiss Branch of the Alliance, said that he and the members of the Swiss Delegation were charged to present the affectionate salutations and best wishes of their committee. He had for several years a strong desire to come and see America, that classic land of religious liberty, and the second step of the great Reformation. They felt themselves perfectly happy on arriving, and when for the first time they realized the cordial welcome of their American brethren; but they could not have imagined the happiness that awaited them on hearing the words which had just fallen from Dr. Adams. Those words went directly to the heart of every one, and would never be forgotten.

Professor Dorner, D.D., of the University of Berlin, responded on behalf of the German Organization of the Alliance, thanking the American Alliance for the hearty greeting given to the delegates from his nation. Alluding to the absence of several distinguished members of the German Branch, who had been among the most energetic and faithful workers in promoting the interests of the Evangelical Alliance, he made reference especially to the late General Superintendent, Dr. Hoffmann, Court Preacher at Berlin, who had been called to his rest, and to Professor Tischendorff, who had suddenly, on the eve of starting, been seized with a severe attack of illness.

Dr. Christlieb, of Bonn, followed and said: "More than fourteen hundred years ago, when the great Œcumenical Council was opened in Ephesus, Alexander said, 'In the name of Mary I greet you, and thank God for bringing you safe over the ocean.' He did not greet the assembly in the name of Mary, but in the name of our Lord Jesus Christ. The hospitality of the Americans to the Alliance made it difficult for any other country to succeed in the entertainment of the delegates. In expressing the feelings of the German people he felt that he was something like young David when he tried to march in the armour of Saul. The German representatives had not only come to unite with the Alliance, but also to see something of the great institutions of this country. Already there had been gathered up large treasures of experience and information. Germany has for some ages been the country of material, political, and spiritual struggles. On the result of this contest depended the strength of the Protestantism of the future. Now the Germans wanted strengthening in this, and needed the prayers and sympathies of the Christian world. Germany would always be the invincible foe against all errors. The German people were looking to the meetings of the Alliance for the obtaining of this strength. Though we, as Germans, can never forget that we are Germans, still we are one as Christians; and responding to what has fallen from my brother from France, I desire to extend, through him, my hand to his French brethren. [The Doctor then shook hands with Dr. Fisch, the whole audience cheering.] The fathers of our faith are already one before the throne, and their children should also manifest their unity on earth. Thus would our common Christianity be extended."

The Rev. Cohen Stuart responded on behalf of Holland, stating that, though the only delegate, he was backed by numerous friends who had sent him, and who followed him with their prayers and affectionate sympathies. The Evangelical Alliance has an individuality inseparable from it,—let it be our constant prayer that it may be increased in strength and in facilities for the promotion of those great and noble ends, the accomplishment of which its founders had in view as the chief objects of its existence. The speaker concluded his remarks by recapitulating the work performed at the last convention of the Alliance at Amsterdam.

The President then introduced the Rev. Narayan Sheshadri, from Bombay, who said: "I appear to you this evening in a somewhat different position from my dear brethren who have preceded me. I appear as one of your own fruits. I have heard many prophesy that the missionary enterprise was a failure. My appearance before you gives a denial to that rumour. Instead of that, it has been a success —a success not only in my own case, but in hundreds and thousands of instances in my own land. There was a time when we had very little life among us. If England is getting old, India was dead long, long before.

But there has now been a resurrection, and we hope the time is coming when we shall see that resurrection spreading through the whole length and breadth of that country. I came to this Alliance with great expectations, and I have not the slightest doubt that these will all be realized; not because I believe in the power of sympathy, or that I believe in accidental circumstances, but I believe in the Bible and in its highest virtues. I am full of the most glorious hopes. In my country we have been divided into various sects—the Brahmins, the warriors, the mercantile and the servile classes; but it was in the mind of our Father in heaven that, as He was one, his children should be one, and his heart's desire is that we should be bound together in one bundle of love. We hope to unite nations upon nations, and individuals innumerable. How is that to be realized? By carrying out the objects this association has in view. We hope that unity is not to be accomplished, but is already accomplished. There was a time when the missionaries were not allowed to set foot upon our land, but they have persevered until wonders have been accomplished. It seems to me that the Evangelical Alliance has that end in view. It is not necessary that we should all be missionaries or ministers to carry out that end, but only that we should all be one in the Lord Jesus. When I go to my land, I will carry this blessed truth with me. I was told when I left there that I would find castes here as there are there. I shall tell them by-and-bye that though there are in some respects castes, yet they are all one in the grand eternal and all-essential truths of salvation." The speaker then gave a brief account of missionary work in India, showing how great a power is the earnest and faithful missionary for Christ.

Charles Reed, Esq., M.P., being called upon, said it would not become him at that late hour to occupy the attention of the meeting at any length, but there were feelings which lay very deep at his heart at that moment. He had been much gratified with the address of Dr. Adams, who had struck the keynote so truly, faithfully, and affectionately. He had noticed that all the speakers who succeeded him had expressed the same brotherly kindness. He was there simply as a layman, and spoke as one. There had been times when councils such as this had been called together, and the clergy only were allowed to take part in them; now, not only laymen, but ladies, are permitted to assemble with the clergymen and ministers, to protest against any priestly assumption, and to assert their rights to religious freedom, and the right to talk over and take part in church government. It is a blessed thing that the Evangelical Alliance opens the avenue through which the clergymen and their flocks may pass together and talk of the great institutions of the Lord in this world.

The benediction was pronounced, and the crowded meeting adjourned.

The extraordinary interest manifested in the proceedings of the Evangelical Alliance increased daily, necessitating the opening of several of the largest halls in the city to accommodate the multitudes unable to obtain admission within the appointed place for holding the sessions. These supplementary places were densely crowded, and by a wise arrangement the addresses delivered in one hall have been repeated in another.

FRIDAY, October 3.

Morning Session.

THE ORGANIZATION.

The organization of the Conference took place at Steinway Hall, the most spacious building in the city. The hall was densely crowded at an early hour.

The chair was taken by the Hon. Wm. E. Dodge, President of the American Branch who called upon the Rev. Dr. Hodge, of Princeton, to lead in prayer. The whole congregation then joined in singing,

"Praise God, from whom all blessings flow."

The Rev. James H. Rigg, D.D., of Westminster, read the 17th chapter of the Gospel of St. John. Prayer was then offered by Rev. Matteo Prochet, of Italy, and the Apostles' Creed was recited by the Dean of Canterbury, the assembly rising and joining in the recitation. The whole congregation then, with united voice and heart, sang the "Coronation" hymn,—

"All hail the power of Jesus' name."

During the devotional exercises the vast assembly was evidently under the sway of the deepest emotion, and during the prayers there was the most profound silence, broken only by ejaculatory responses.

Mr. Dodge made a very appropriate address of welcome to the brethren from other lands, after which the Rev. Dr. Schaff read the list of delegates. The following are the names of those from abroad:—

THE FOREIGN DELEGATES.

Name.	*Residence.*
Ahrenberg, H. E.,	Gottenburg, Sweden.
Anet, Leonard, Rev.,	Brussels.
Angus, Rev. J., D.D.,	London.
Arnot, Rev. W., D.D.,	Edinburgh.
Astie, Rev. J. F.,	Lausanne.

Name.	*Residence.*
Aubrey, Rev. W. H. S.,	Croydon, London.
Aveling, Rev. T. W.,	London.
Aveling, W. A.,	"
Arnold, A. J.,	Toronto.
Abraham, Rev.,	Zulu, Africa.
Ashworth, J.,	Rochdale, England.
Bain, Rev. J.,	Montrose, Scotland.
Bass, Rev. J. C.,	Limerick, Ireland.
Baumann, Rev.,	Germany.
Berkeley, Rev. L. C.,	Lurgan, Ireland.
Botsford, Dr. L.,	New Brunswick.
Bliss, Rev. E. E., D.D.,	Constantinople.
Burnett, Alex.,	Aberdeen, Scotland.
Brown, Rev. J. C.,	Berwick, England.
Berkeley, R. W., D.D.,	London.
Boegner, Charles,	Strasburg.
Bill, Rev. M.,	New Brunswick.
Benson, Rev.,	Hamilton, Canada.
Britton, Miss H. G.,	Calcutta.
Briggs, Rev. W.,	Coburg, Canada.
Carnegie, J. D.,	Dublin.
Christlieb, Professor T.,	Bonn, Prussia.
Combe, Rev. J. F. B.,	Pialoux, France.
Compton, James,	Chelsea, England.
Coulin, Rev. F.,	Geneva.
Cook, Rev. E. F., D.D.,	Paris.
Churchill, Lord A.,	London.
Childers, Rev. C.,	Nice.
Cummins, Bishop,	Kentucky.
Chiniquey, Rev. C.,	St. Anne's, Ill.
Cook, Rev. John, D.D.,	Quebec.
Decoppet, Rev. A.,	Paris.
Dorner, Professor,	Berlin.
Doolittle, Rev. R.,	China.
Dawson, Rev. Dr.,	Montreal.
Douglas, Rev. Geo.,	Montreal.
Davis, Rev. James,	London.
Duclos, Rev. R. P.,	St. Hyacinthe, Canada.
Douglas, Rev. J.,	Coburg, Canada.
Dodd, Rev.,	New Brunswick.
Edwards, Rev. J.,	Liverpool.
Edgar, Rev. J. J. W.,	Dublin.
Evans, Rev. J.,	Liverpool, England.
Fletcher, Rev. D. H.,	Hamilton, Canada.
Fisch, Rev. G., D.D.,	Paris.
Fremantle, Rev. W. H.,	England.
Fliedner, Rev. F.,	Madrid, Spain.
Forrest, Rev. J.,	Halifax, N.S.
Gough, Rev. E. S.,	Leeds, England.
Goodwill, B.,	Scarborough, England.
Grout, Rev. A.,	Africa.
Gallaway, Rev. J. C.,	London.
Girdlestone, James,	London.
Gordon, Rev. S. C.,	Reading, England.
Graham, Rev. W.,	Bonn, Prussia.
Greer, S. M.,	Dublin.
Gibson, Rev. J. M.,	Montreal.
Green, Rev. Dr.,	"
Gordon, Rev. D. M.,	Ottawa.
Grant, Rev. Geo. M.,	"
Houston, Rev.,	New Brunswick.
Halsey, Rev. J.,	London.
Hamilton, Rev. R.,	Brighton.
Harrap, J.,	Leicester, England.
Hall, Rev. F.,	Yorkshire, England.
Haddon, J.,	Leith, Scotland.
Harris, Rev. W.,	London.
Harrison, Rev. J. C.,	London.
Hoedemaker, Rev.,	Rotterdam.
Hitchcock, Rev. E. W.,	Paris.
Hossack, J.,	Ottawa, Canada.
Hunter, Rev. W. J.,	"
Hill, Rev. Geo. W.,	Halifax.
Isaacs, Rev. A. A.,	Leicester, England.
Irvine, Mr.,	New Brunswick.
Jones, Professor J. H.,	Wales.
Jenkins, Rev.,	Montreal.
Jenkins, Rev. E. E.,	Southport, England.
Jackson, Captain P.,	Barnstaple, England.
Johnstone, Rev. H.,	Hamilton, Canada.
Jeremiah, W.	
Jessup, Rev. S.,	Syria.
King, John,	Birmingham.
Killen, Rev. T. Y.,	Belfast.
Knox, Rev. R.,	Belfast.
Krafft, Prof. W., D.D.,	Bonn.
Krummacher, Rev. H.,	Brandenburg.
Kalopothakes, Rev. M.D.,	Athens, Greece.
King, Rev. J. M.,	Toronto.
Lord, James,	London.
Lees, Rev. W.,	Oldborn, England.
Leathes, Professor S.,	London.
Lelievre, Rev. M.,	Nismes, France.
Long, Rev. J.,	Calcutta.
Loriaux, Rev. P.,	Paris.
Labaree, Rev. B.,	Persia.
Lansing, Rev. G.,	Cairo, Egypt.
Lathern, Rev.,	Halifax.
Lewis, Rev.,	Belleville.
McMillan, Rev. J.,	New Brunswick.
Maberley, L. F. S.,	Dublin.
Marston, Rev. C.,	London.
McCall, Rev. W.,	Manchester.
McFarlane, Rev. S. G.,	Siam.
McMillan, Rev. A.,	London.
Miall, Rev. J. G.,	Bradford, England.
Miller, Rev. H.,	Hammersmith, England.
Miller, Hugh, M.D.,	Holensburgh, Scotland.
Mullan, Rev. D.,	Dublin.
Munro, Rev. J.,	Wallace, N.S.
Murray, Rev. W.,	Jamaica.
McFarlane, R. A.,	Newton, Ireland.
Morgan, Rev. W.,	Cork, Ireland.
Menzies, W. J.,	Edinburgh.
Murray, Rev. R.,	Halifax, N.S.
Marling, Rev. J. H. H.,	Toronto.
Marsh Lorey, M.D.,	London.
McDonald, Rev. D. J.,	Toronto.
McCall, Rev. M.,	Hamilton, Canada.
Noel, Dr.,	Berlin.
Nystrom, Rev. E.,	Stockholm, Sweden.
Neander, J.,	Upsala, Sweden.
North, W.,	Leicester, England.
Nelson, Rev. H. A.,	St. Louis.
Ohly, Rev.,	Minden, Westphalia.
Parker, Rev. J., D.D.,	London.
Penrose, Rev. T.,	Reading.
Prochet, Rev. M.,	Italy.
Pronier, Professor C.,	Geneva.
Pearce, Rev. Geo.,	Calcutta.
Pope, Rev.,	New Brunswick.
Putnam, Rev. D.	
Reid, Rev. W.,	Hamilton, Canada.
Rilliet, A.,	Geneva.
Reichel, Rev. E.,	Neuchâtel.
Reed, Charles, M.P.,	London.
Rigg, Rev. J. H., D.D.,	"
Robin, Rev. E.,	Paris.
Russell, Rev. J. S.,	London.
Rochedieu, R.,	Brussels.
Ross, Rev. J.,	Halifax.
Read, Rev. John,	"
Schneider, Rev. B., D.D.,	Constantinople.
Smith, Rev. J. F.,	Marsovan.
Sheshadri, Rev. N.,	India.
Simpson, Rev. A. S.,	Derby, England.
Simpson, Rev. A. B.,	Hamilton, Canada.
Smith, Very Rev. R. P.,	Dean of Canterbury.
Smith, Rev. J. C.,	India.
Smyth, Rev. R.,	Londonderry.
Stevenson, Rev. W. F.,	Dublin.
Stevenson, Rev. J. F.,	Reading, England.

Name.	*Residence.*
Stewart, H. H., Dr.,	Dublin.
Stothert, Rev.,	Edinburgh.
Stoughton, Rev. J., D.D.,	London.
Stovel, Rev. C.,	"
Stuart, Rev. Cohen,	Rotterdam.
Sykes, Geo.,	Dublin.
Spiess, Rev. Dr.,	Jena, Austria.
Shroeder, Capt. J. W.,	Gothenburg.
Seymour, Rev. C. H., D.D.	Dean of Tuam.
Seladin, E.,	Geneva, Switzerland.
Saunders, Rev. E. M.,	Halifax.
Smyth, Rev. Robert,	Raphoe, Ireland.
Trowbridge, Rev. T. C.,	Aintab, Turkey.
Taylor, J.,	Oldham, England.
Talmadge, Rev. J. V. W.,	Amoy, China.
Tarrant, Rev. Henry,	Leeds.
Tyler, Rev. W.,	London.
Tyler, Charles,	"
Tyler, George,	"
Thompson, Rev. Dr. John,	Quebec.
Vigeon, Geo.,	London.
Warren, J.,	London.
Weiss, Rev. N.,	Paris.
Williams, J. C.,	London.
Wilkins, Rev. J.,	Brighton, England.
Witte, Rev. L.,	Brandenburg.
Wood, Rev. J.,	Reading, England.
Worth, W.,	Leicester, England.
Williamson, Rev. S.,	Hamilton, Canada.
Winslow, Rev. O.,	Brighton, England.
Weldon, Rev. G.,	London.
Wilkes, Rev. H.,	Montreal, Canada.
Wallace, Rev. Robert,	Toronto.
Yorke, W.,	Madras.
Zimmerman, Rev. P.,	Leipsic.

The formal organization of the Conference took place by the choice of the following officers :—

PRESIDENT :

The Rev. Theodore D. Woolsey, D.D., LL.D., New Haven, Ex-President of Yale College.

VICE-PRESIDENTS :

Hon. Wm. F. Havemeyer,	Mayor of New York.
Lord Alfred Churchill,	England.
Hon. Robert Winthrop,	Mass.
Prof. I. A. Dorner, D.D.,	Germany.
Hon. Wm. A. Buckingham,	Connecticut.
Hon. Wm. E. Dodge,	New York.
Hon. Alex. H. H. Stuart,	Virginia.
Rev. George Fisch, D.D.,	France.
Hon. W. H. Groesbeck,	Ohio.
Hon. F. T. Frelinghuysen,	New Jersey.
Hon. Felix R. Brunot,	Penn.
W. H. Aspinwall, Esq.,	New York.
Rev. Alexis Caswell, D.D.,	Rhode Island.
Hon. William Claflin,	Mass.
Prof. Joseph Henry, LL.D.,	D. C.
Charles Reed, Esq., M.P.,	England.
Hon. Ira Harris,	New York.
Hon. George H. Stuart,	Penn.
Hon. D. M. Bates,	Delaware.
Prof. Philip Schaff, D.D.,	New York.
Hon. Peter Parker, M.D.,	D. C.
Elliott H. Pendleton, Esq.,	Ohio.
Rev. John C. Backus, D.D.,	Maryland.

GENERAL SECRETARY : The Rev. S. Irenæus Prime, D.D.

HONORARY SECRETARIES : The Rev. James Davis, Rev. H. Krummacher, Rev. Emil F. Cook, Rev. M. Cohen Stuart, Rev. T. D. Anderson, D.D., Rev. W. Ives Budington, D.D., Rev. Hervey D. Ganse, Rev. H. B. Ridgway, D.D., Rev. Noah Hunt Schenck, D.D.

RECORDING SECRETARIES : The Rev. G. W. Samson, D.D., Rev. C. Dallas Marston, M.A., Rev. T. Lorrianx, Rev. W. Noel, Rev. G. W. Weldon, M.A., Rev. Charles A. Aiken, D.D., Rev. Henry B. Chapin, Ph.D., Rev. A. S. Hunt, D.D., Rev. Edward Roudthaler.

DR. WOOLSEY'S ADDRESS.

President Woolsey delivered the following address :—

"My Christian friends of the United States and of every land who are gathered here,—After the delightful inauguration of last evening, it seems to me to be my part to say but a few plain and simple words before you come to the business that you have to do. We are met here because we believe in the communion of saints. We believe that man, in his nature, his aspirations, his sense of want, his need of redemption, is one, and that God is one, and that in all the various unfoldings of Christian character there is one Christian character, the spirit of love to God and love to man, resting on Jesus Christ our Lord, and on the hope of redemption through him ; and, therefore, in common, we can say 'Unto Him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and honour and dominion for ever. Amen.' Throughout the past ages, from the apostles down, in every land and under every form of worship, Christians have had access through Christ unto the Father. We believe in one great Universal Church, that has lasted through all time until now, and which is to last until the end of all things. To quote a verse from the most beautiful hymn of Bishop Coxe, of Western New York :—

> 'Where are the kings and empires now
> Of old that went and came!
> Yet, Lord, Thy Church is praying now
> A thousand years the same.'

"Yes, gentlemen, the Church is praying yet, notwithstanding that the inefficacy of prayer has been demonstrated by science! As long as there is a Christian in the world, his instinct will be to pray, in spite of all logical conclusions. Thus, too, we believe in the diffusiveness of the Gospel. One true friend and Christian brother here has been converted from metaphysical pantheism and the mythologies of his race to an intelligent and cordial belief in Christ ; and when I heard him speak last night, I thought of the words of our Lord : 'Many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God.' [Here the speaker turned to the turbaned delegate.]

"Not many months since, a young Japanese, who had embraced Christianity, called on me, and said he had received an appointment from his Government, and wanted to know what to do if the Emperor of Japan demanded of him something inconsistent with his Christian profession. I told him, of course, he must obey his Government; but that he must obey God more than man. The diffusive spirit of the Gospel may be illustrated in a single word. Two hundred and fifty years ago, this was an almost unbroken wilderness; so that, as a German antiquary once said, in the time when Germany was invaded by the Romans, a squirrel could leap from tree to tree from the Rhine to the Elbe. A man here might almost leap from the Hudson to San Francisco. Now what do we see? 40,000 and more churches of Christ in those 250 years have been planted, and here we are with the great problem before us of planting the institutions of religion fast enough to meet the growing population that is hurrying forward to the West.

"This series of meetings is not called to show ourselves off. We are, indeed, somewhat of a conceited people; but, for my part, I feel that we are to get more good than we can give. And, if no other good is got, it is this: the universal power of the Gospel is influencing for similar good men of every language and every form of society, who have been brought up under every kind of political institution and in all sorts of civilization.

"The present age calls pre-eminently for union, as the attacks and assaults against Christianity are as formidable as the efforts made in its favour. The effect of this Conference will be to bind us as Christians together, to make us forget our differences, and, while we each keep our opinions, that, in withstanding all assaults, we march together as one undivided phalanx.

"Gentlemen, I would not repeat the welcome already given to you; yet, as your President, I once more say to you that we welcome you all. We welcome the Lutherans; we welcome the children of free, heroic Switzerland; and the representatives of France, the much-suffering and glorious Church of France. We welcome those from all other parts of Europe, and those who have come like the first-fruits from the Eastern lands; and, with almost English hearts beating within us, our friends from England, Scotland, and Ireland, and those of every name and race who are here."

Brief rules of order were then adopted by the Conference.

LETTER FROM THE ARCHBISHOP OF CANTERBURY.

The Very Rev. W. Payne Smith, D.D., Dean of Canterbury, read the following communication from the Archbishop of Canterbury, prefacing it with the remark: A short time before I left England, the Archbishop of Canterbury sent me the following letter, with the request that I would read it, in his name, before this General Conference of Christians:—

"Addington Park, Croydon,
Aug. 1, 1873.

"My dear Dean,—I cannot allow the Dean of my Cathedral to go to America to attend a General Conference of Christians of all countries without expressing my good wishes and earnest hope that his efforts to promote unity in Christ's Church may be blessed.

"In 1870, before the proposed Conference was postponed, owing to the unhappy war between two great Christian countries, I wrote a letter to the late lamented Bishop M'Ilvaine, which he kindly undertook to present to the Conference. I hope that you will, on the present occasion, be the bearer of my good wishes in the place of one whose loss has been felt by Christian men wherever the English language is spoken.

"You are aware that I have never been a member of the Evangelical Alliance, under the auspices of which the Conference is to be convened. But it is not possible for me to hold the position which God has assigned to me in that Church which has generally been regarded as the bulwark of the Reformation, without praying for God's blessing on all earnest efforts to spread the great Gospel doctrines which the Reformation vindicated. Never since the Reformation has it been more important that Christian men should learn to understand and co-operate with one another, that they should, by the manifestation of their union in faith and good works, offer an effectual opposition to the growing progress of superstition and infidelity; and never has this union been more earnestly longed for than in the present day.

"I trust that the Holy Spirit of God may guide all who take part in your discussions at New York, and that the solution of the great social and religious questions which you propose to treat may be advanced by the mutual intercourse of minds accustomed, many of them, to regard these questions in different aspects, according to the peculiarities of their several countries.

"That God may hasten the time when the

differences which at present tend too much to keep Christians asunder may be removed, and when all who love the Lord Jesus Christ sincerely may be able without compromise of principle to unite both outwardly and in spirit, is my prayer.—Believe me to be, my dear Dean, yours very sincerely,

"A. C. CANTUAR.

"The Very Rev. the Dean of Canterbury."

RELIGION IN GERMANY AND ITALY.

The Rev. Leopold Witte read a paper, prepared by the renowned Professor Tholuck, giving some account of his own personal experience in connection with the history, during the last half-century, of Evangelical Theology in Germany. It will be found at length in our earlier pages.

The Rev. Matteo Prochet, of Genoa, then delivered an address upon the state of religion in Italy. He depicted the effects of the political unity of Italy and the loss of the temporal power of the Pope; the struggle of the priests to regain what they had lost; the operations of the Waldensians and other Protestant bodies; the prevalence of scepticism, etc. He said: "The Waldensians rejoice at numbering 2,000 communicants from the Church of Rome, with 1,500 children in the schools and 1,200 in the Sabbath-schools. To show how unsectarian we are, they have a theological school in Florence which is open to students of every denomination; they are never asked to leave their religion to join another. Almost contemporary with the Waldensian efforts in Italy were the efforts of those who came from Switzerland, Germany, England, and France, to help in the evangelical work. They employed agents who gathered churches, which, however, had no connection with each other. Afterwards they united, forming what is called there by the official name of the Union of the Free Christian Churches of Italy. You know them better here under the name of the Free Church of Italy. They have about twenty-eight or thirty congregations, with a thousand communicants; and when it will be possible for them to have more instructed and learned ministers, they will have a good field and a good part of the evangelization of our country. The few churches which did not join the Union, and which call themselves the Christian Churches of Italy, are about the same in number. Following these are the Methodist brethren. They have gathered in the north of Italy twelve churches, and in the south seven churches. The next are the Baptists, who have dropped their name in crossing the ocean. They call themselves the Apostolic Church. Then we have the Methodist Episcopal. They opened a mission last year, and now have two men—one in Bologna and another in Rome—working for them. Altogether we have ten denominations. The literature is our weak point, but we have now the Book of God through the whole of our peninsula. Six Evangelical papers are printed, besides some papers for children. But that is nothing compared with what is wanted."

Afternoon Session.

A bountiful collation for all the delegates and their friends was spread in the rooms of the Association building, and after they had partaken, the Conference re-assembled in the large Association Hall, which was again crowded. Papers were then read on the following topics by the respective speakers named: "The Religious Condition of Holland," by the Rev. M. Cohen Stuart, of Rotterdam; "Protestantism in Germany," by the Rev. H. Krummacher, of Brandenburg; "The Religious Condition of Switzerland," by the Rev. Eugene Reichel; "The Evangelization of Spain," by the Rev. Mr. Fliedner; "The State of Religion in Greece," by the Rev. F. D. Kalopothakes, of Athens; "The State of Religion in Belgium," by the Rev. L. Anet.

A congratulatory telegram from Berlin was received and read to the Conference. It was warmly greeted.

The Rev. Dr. Schaff gave a brief account of his interview with the Emperor of Germany, and the cordial sentiments expressed by the latter with reference to this meeting of the Alliance, as already reported in the last number of *Christendom* (p. 318). Dr. Schaff stated that his Majesty charged and authorized him to bring to that assembly his most cordial greeting and wishes. The doctor added that the Emperor's words were accompanied with a hearty pressure of the hand.

In the course of the proceedings, Mr. Stuart, of Philadelphia, gave a general invitation to the Alliance to come to Philadelphia on Monday, October 13. This invitation was accompanied by an intimation that a special train would be gratuitously placed at the disposal of the Alliance by the Pennsylvania Railroad.

Evening Session.

Addresses were delivered at Association Hall as follows: On "Protestantism in France," by the Rev. A. Decoppet and the Rev. Dr. Fisch, of Paris; on "The Protestant Rela-

tions between America and Europe," by Rev. John Stoughton, D.D., of London. The Rev. Dr. Brown, of Russia, was then introduced, and gave a very favourable account of the condition of Evangelical churches in the Russian empire. He spoke of the many points of agreement between the Greek Church and Evangelical Christians in matters of faith and practice, the result of which was that the latter were allowed a large degree of religious freedom throughout the empire. There were also numerous sects of dissenters from the Greek Church, all of whom were tolerated by the Government, and in several cases which he related the Government interfered to protect them from persecution by the adherents of the National Church. He closed by alluding to the Russian missionaries who had laboured in the cause of Evangelical Christianity, one of whom was now holding the second place in ecclesiastical authority in the empire.

Another meeting was held at St. Paul's Methodist Episcopal Church, where addresses were delivered by Lord Alfred Churchill, the Rev. James Davis, and the Dean of Canterbury.

SATURDAY, October 4.

Devotional Meetings.

A preliminary devotional meeting was held in the Madison Square Presbyterian Church, at 9 A.M. At 10, Association Hall was found to be crowded to the utmost, while hundreds were excluded for want of room. A second meeting was therefore organized in the Fourth Avenue Presbyterian Church, which, in turn, was overcrowded.

Morning Session.

In Association Hall, after a prayer, in French, by the Rev. F. Coulin, D.D., of Paris, the Rev. Dr. Hodge, of Princeton, read a paper on "Union by Faith with Christ the Basis of Christian Union." He showed that all believers in Christ are members of the Church, and that the different denominations accepting this doctrine are one in heart, though organically separated.

The Rev. Dr. Potter, President of the Union College, read a paper entitled "The Communion of Saints—Modes of its Promotion and Manifestation."

The audience joined in singing "Rock of Ages," after which the Rev. Geo. R. Crooks, D.D., of the Methodist Episcopal Church, was introduced as the representative of Bishop Simpson, who was unable to be present. He made an eloquent address, illustrating the unity of all Christians in Christ as their Redeemer.

THE DEAN OF CANTERBURY ON CHRISTIAN UNION.

The next paper read was by the Dean of Canterbury, on "Christian Union consistent with Denominational Distinctions." He took the ground that diversity of opinion is a necessary incident of human nature imperfectly informed and developed; that identity of opinion cannot precede the perfection of the heavenly state. "If thus the knowledge of all of us is imperfect—if our state is not one of attainment, but one of progress—if, at the most, we are feelers and seekers after God, our feeling towards those who with us are seekers after God, should be one not of hostility, but of love. We fall far short ourselves of what we would gladly know; and if they fall short, too, or hold what we do not hold, and reject what we accept, yet they are engaged in the same quest as ourselves, and this very diversity is a necessary condition of our general advance. Look where you will, truth and the Bible are nowhere valued except where there is discussion and debate and controversy about them. Go where there is that true mechanical unity which some men profess to value so much, where it is the Church's business to settle what is the faith, and you will find all practical value of it gone. Wherever men value the Bible, they will search it for themselves, will form opinions about it, will discuss it, and often, it may be, misunderstand and misuse it. So all things capable of being used are capable of being misused. It is the necessary result of the imperfection of our nature. But where there is no controversy and divergence of opinion, it is because the truths of revelation are put aside from man's transient life. Unless we would wish the Holy Scriptures thus to be as though they existed not, we may well be content with the existence of rival denominations. They are the result of life, and without them there would be the torpor of death. No one should judge another, ourselves standing at the bar; conscious of the many prejudices which have kept us away from the full light, sorrowing over the blindness of our passions and the weakness of our intellects and the one-sidedness of our reasons, which have made our beliefs so tangled a web of truth and falseness, well might we shrink from judging others. They, it may be, have sought the light more prayerfully and earnestly than we have, or, if not, yet our searching has been too imperfect to justify us in pronouncing their sentence. They, too, like ourselves, are under trial, but we are not the judges; and I feel sure that every one who really feels

the heavy responsibility that rests upon us of searching out God's truth and living by it, will be so humbled by it as to think mainly of his own shortcomings, while those of his neighbours he would feel belonged to themselves."

The Rev. C. Dallas Marston, of London, next read a paper on the same subject.

"The Historical Sketch of the Alliance," by Rev. James Davis, the British Secretary, which appeared in our last number, and which time would not permit to be read, was put on file for publication with the proceedings.

At the meeting in Dr. Crosby's church, Fourth Avenue, the Rev. Dr. Caswell, late President of Brown University, presided. The most interesting feature of the meeting was an address by the Rev. Mr. Sheshadri, of Bombay, a convert from Brahminism. He appeared in the costume of his country, and attracted great attention. He gave an account of his conversion, of the peculiarities of Hinduism, and of missionary efforts in India. He was followed by the Rev. F. W. Conrad, D.D., of Philadelphia, and the Rev. Mr. Fliedner.

Afternoon Session.

At Association Hall the first paper read was by Bishop Bedell, of Ohio, on "Spiritual and not Organic Union." Denominational distinctions are necessary results of liberty of thought and action, but these are not incompatible with spiritual union in Christ.

Rev. Emile F. Cook, of Paris, followed with a paper on "The Communion of Saints," in which he gave a history of the French Branch of the Alliance.

A paper on "Interchange of Pulpits" was next read by the Rev. Dr. Conrad, of Philadelphia. It was a plea for larger freedom in this particular on the part of ministers of the various Evangelical denominations. The Rev. Dr. Noel, of Berlin, and Professor Pronier, of Geneva, also took part in the proceedings. It was announced that a paper prepared by the late Merle d'Aubigné would not be read, but would be published in the annals of the Alliance.

At the meeting in Dr. Crosby's church, the Hon. Felix R. Brunot presided, and addresses were delivered by the Rev. Dr. Wilkes, of Canada, the Rev. Dr. Krummacher, of Germany, and the Rev. E. F. Cook, of Paris.

SUNDAY, October 5.

UNITED COMMUNION.

The pulpits of the various Evangelical churches of the city were very generally occupied by the clergymen from abroad, and were filled with attentive crowds. We cannot attempt even to enumerate the preachers.

In the afternoon, according to previous announcement, the communion of the Lord's Supper was celebrated in the Madison Square Presbyterian Church, every part of which was filled with the throng of communicants before the hour for the services. About 2,500 Christians of different nations were present. Rev. Dr. Adams, the pastor, conducted the exercises, and administered the ordinance. After a few remarks, he called upon the Dean of Canterbury, who said he knew no way in which the communion of saints could better be shown than in this partaking together of the sacramental bread and wine. Each might have his own way of celebrating the divine ordinance, but when they met together from various climes they showed the reality of the unity which bound them together by partaking, in union with believers of every creed, of the emblems of their dead and risen Lord. He then led the congregation in the Lord's Prayer and in the Apostles' Creed.

The Rev. Dr. Adams called upon the Rev. Dr. Angus (Baptist), of London, to lead in prayer. Nearly half an hour was then occupied in distributing the bread among the communicants. Bishop De Schweinitz (Moravian) offered thanks. The wine was then handed to the communicants, after which addresses were made by Rev. Mr. Prochet, of Switzerland, and Rev. Mr. Sheshadri, of India, and the benediction was pronounced by the Dean of Canterbury.

EVENING MEETINGS.

In the evening, multitudes, at an early hour, filled the Academy of Music in every available space. The entire stage of this, one of the largest theatres in New York, was covered with chairs appropriated to the use of delegates alone. The neighbouring building (Steinway Hall) was also crowded, and it is computed that upwards of five thousand persons went away unable to obtain admission in either edifice. The gatherings were among the largest ever held in New York for religious purposes. The spectacle was one of the most inpressive, and awakened the most gratifying reflections in the minds of all present. Prayer and praise having been offered, the following speakers took part in the proceedings: The Rev. Dr. Knox, Professor Stanley Leathes, the Rev. Dr. L. E. Berkeley, the Hon. Felix R. Brunot, Rev. Dr. Coulin, the Rev. Dr. Hodge, the Rev. W. H. Fremantle, Rev. W. F. Stevenson, Pastor Lorriaux, Rev. Dr. Rigg, General Clinton B. Fisk, and Charles Reed, Esq., M.P.

The most perfect attention was paid to all the addresses, which were of a very suitable, devout, and practical nature; and although the meetings were protracted to a late hour, scarcely any one of the vast multitudes left the buildings.

It is proposed to continue the report of the proceedings of the Conference in next number of *Evangelical Christendom*.

The present may be a suitable time for expressing the unbounded satisfaction felt by the whole body of delegates at the general arrangements made by the New York Committee for their comfort and convenience. The most generous hospitality and courteous attention have been shown on all hands; whilst the arrangements for the special gratification of the delegates—in opening to them the museums, clubs, and principal places of attraction, in providing free railway tickets to the Falls of Niagara and back, and to Philadelphia and Washington—are such as to lay the numerous delegates under the deepest feeling of obligation and gratitude.

This Conference will, we are persuaded, in answer to much united prayer, have the seal of the divine blessing largely resting upon it, and, it is hoped, will bind closer than ever, in fraternal sympathy and co-operation for spreading the Gospel and kingdom of our Lord throughout the world, the children of God of both hemispheres.

DECEASE OF THE REV. DR. SCHMETTAU, FOREIGN SECRETARY.

Before the present number of *Evangelical Christendom* reaches the members and friends of the Alliance, they will probably have heard of the great loss the Institution has sustained in the removal by death of its accomplished and beloved Foreign Secretary, the Rev. Dr. Schmettau. He had for some considerable time been suffering under an aggravated, and, as the event has proved, a fatal form of hepatic disorder. By medical advice, he had repeatedly gone to the German baths at Carlsbad, Kissingen, and other places; still, he continued to fulfil the duties of his office, though oftentimes, as was but too evident, at the cost of much pain and increasing inability. He had even formed the resolution of going to the New York Conference, and had made preparation for it. Some of his friends who knew him most intimately tried to dissuade him, for they felt strongly that he was unequal to the voyage and the subsequent toil and excitement he must have encountered; but he regarded it as a matter of duty, having important service to render there, which he thought could not be so properly delegated to another. His physican, however, or rather another physician acting for him in his absence, saw more clearly than he himself knew the rapid development of disease, and spoke to him so decidedly in opposition to it, that his intention was abandoned.

This proved to be a most merciful interposition of Divine Providence, for in little more than a month his strength totally failed, and instead of going across the Atlantic to an earthly gathering of his Christian brethren, the greater voyage of life itself was finished, and his redeemed spirit dropped her anchor in the port of everlasting rest, and forthwith mingled in the nobler assembly of "the spirits of just men made perfect." His departure took place at eleven o'clock on Lord's-day morning, the 12th ult., just when the brethren at New York were assembling in the various places of public worship to commend one another at parting to the protection of God, and at the throne of grace to anticipate their joyful re-assembling with the whole ransomed Church before the throne of glory.

During his illness he was favoured with much quietness and serenity of mind. The malady meanwhile, in its later stages, made rapid progress, and in the last few days he became too weak to hold much communication even with his family. On the Wednesday preceding his departure, being told by his wife that Dr. Steane was in the house, he desired that he might be brought into his chamber. He was unable to speak; but, stretching out his hand, grasped his friend's for the last time and pressed it to his lips. Dr. Steane could say but a few words. He spoke to him of the love of God in affording him so much peace and conscious rest in Christ, adding a devout wish that he might still to the last have the full experience of "peace with God through the blood of the Lamb." These words dwelt in his mind, they were the last he uttered, and were spoken to another friend who stood by his bedside for a few moments on the Saturday. He was just able to say to him faintly, "Peace with God through the blood of the Lamb." For several hours before his dissolution he fell into a state of insensibility, and remained so, until at length the last sigh gently broke the link that tied him to mortality, and his emancipated spirit, "absent from the body," was in the same instant "present with the Lord."

PROCEEDINGS OF THE COUNCIL.

A special meeting of the Council was held on Wednesday, the 18th ult., in consequence of this solemn bereavement; John Finch, Esq., in the chair. After the reading of the Scriptures, at the request of the Chairman, Dr. Steane offered prayer. The following resolutions were then unanimously adopted:—

Moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Donald Fraser: "The Council record with sentiments of deep sorrow the decease of their valued Foreign Secretary, the Rev. Hermann Rudolph Friedrich Schmettau, Ph.D. Although they bow with profound submission to the holy will of God, they cannot but feel they have sustained a very severe loss. The knowledge possessed by their late friend of several European languages, his personal acquaintance with many eminent men in different parts of the Continent, his long experience of the operations of the Alliance, and his warm attachment to its principles, his amiable temper, courteous manners, general abilities, and skilful tact in discharging the duties of his office, insured for him a high place in the respect of every member of the Council, and enabled him to promote extensively the interests and objects of the Alliance. In these qualifications, and in every other characteristic endowment which enriched his mind, the Council devoutly acknowledge and magnify the grace of God, and they rejoice in the assured knowledge that he habitually consecrated his talents to the divine glory. After a life of active service, and a period of trying affliction, borne with much fortitude and patience, he has fallen asleep in Jesus, and in the hope of a glorious resurrection to life eternal."

Moved by the Rev. Robert Johnston, seconded by A. McArthur, Esq., and supported by Thomas Sercombe, Esq.: "That the Treasurer and Honorary Secretaries, together with such members of the Council as are now present, be appointed a deputation to attend, as a mark of sincere respect, the funeral of Dr. Schmettau."

Moved by Dr. G. H. Davis, seconded by John Holt Skinner, Esq., supported by H. Carre Tucker, Esq.: "That, out of deep respect to the family, this Council desires to be permitted to bear the expenses of the funeral. That the Rev. Dr. Steane be requested to forward a copy of the foregoing resolutions to Mrs. Schmettau, with the respectful and Christian sympathy of this Council. The Council commend her and her four sons to the gracious protection of God, who, in his infinite tenderness to the sorrows and necessities of his bereaved children, condescends to reveal himself as the 'Father of the fatherless, and the Judge of the widow in his holy habitation,' earnestly praying that in her loneliness she may enjoy much of his unseen presence and of his manifested blessing and support."

*** The interment took place on Thursday, October 16, at Norwood Cemetery, and was attended by a large number of friends.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT.

John Sibthorpe, Esq., per J. L. Jones, Esq., 1*l.*; J. C. Kay, Esq., 1*l.* 1s.; A. Hingstone, Esq., 5s.; Miss Beaumont, 10s. 6d.; Bolton subscriptions, per Mr. Crossley (James Holt, Esq., 10s.; Joseph Kinlay, Esq., 10s. 6d.; David Crossley, Esq., 5s.); Mrs. Finch, 1*l.* 1s.; Alfred Filmer, Esq., 10s.; Rev. R. G. L. Bienkinsopp, 5s.; Miss Fisher, 10s.; Miss Melland, 10s.; Robert D. Fowler, Esq., 1*l.* 2s.; J. E. Batho, Esq., 1*l.*; Miss Evans, 1*l.*; Nottingham sub-division, per W. Vickers, Esq., 10*l.*; Rev. James Richards, 1*l.*; R. W. Buckley, Esq. (2 years) 2*l.* 2s.; J. B. Shand, Esq., 1*l.* 1s.; R. H. Shrewsbury, Esq., 5s.; W. Hulbert, Esq., 5s.; Bristol subscriptions, per Mr. Zebidee Jones, 4*l.* 14s. 6d.; Cheltenham subscriptions, per Miss Codd, 4*l.* 12s.; Rev. Gilbert Meikle, Inverary, 5s.; Lady Alicia Bristowe, 1*l.* 1s.; R. Ridley, Esq., 10s.; Edward Slater, Esq., 10s.; Rev. Wm. and Mrs. Chawner, 10s.; Rev. J. M. Mountford, 5s.; A. B. Harrop, Esq., 10s.; John Howland, Esq., 5s.; London Ladies' Committee, per Mrs. Culling Hanbury, 10s. 6d.; Rev. Arthur H. R. Hebden, 5s.; Scarborough subscriptions, per Henry Fowler, Esq., 6*l.* 1s.; Richard Harris, Esq., 2*l.*; Rev. Robert Stephenson, 5s.; Melrose subscriptions, per Thomas John Dunn, Esq., 5*l.*; Berwick-on-Tweed subscriptions, per Ralph Dodd, Esq., 6*l.* 3s. 1d.; Captain Liebenrood, 2*l.* 2s.; Rev. H. Smith, 2s. 6d.; F. L. Seaton, Esq., 1*l.*; Whitby subscriptions, per Rev. R. J. Nightingale, 1*l.* 7s. 6d.; Rev. G. H. Hobbs, 5s.; Miss Walker, 2s. 6d.; Miss Verral 2s. 6d.; Plymouth subscriptions, per J. Hellyer, Esq., 4*l.* 11s. 6d.; Dr. Henderson, 10s.; Mrs. Mary Graham, 1*l.* 1s.; T. D. Paul, Esq., per Rev. T. Wilshire, 1*l.*; Rev. T. Wilshire, 10s.; Miss S. Nolloth, 5s.; E. E. Heathfield, Esq., 10s. 6d.; Rev. H. R. Hebden, 5s.; **Birmingham subscriptions, per E. W. Agard, Esq., 8*l.* 7s.; Leamington subscriptions, per J. F. Clark, Esq., 4*l.* 2s.**

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